

Vol. XXXI.

JULY, 1954

No. 3

THE AUSTRALASIAN Catholic Record

FOR CLERGY
AND RELIGIOUS



*The Official Organ for communications issued by the
Apostolic Delegate to Australasia.*

Announcements

MSS., queries and books for review, should be addressed to the Editor, St. Patrick's College, Manly, N.S.W.

Queries relating to S. Scripture, Moral Theology, Canon Law, Liturgy, or any subject of professional interest, are cordially invited. Name and address, even if not intended for publication, must accompany all Queries.

Notice of change of address, and correspondence about missing and back numbers, should be addressed to the Manager, St. Patrick's College, Manly, N.S.W.

SUBSCRIPTIONS: *Yearly, in advance, 15/-.*

Remittances should be sent to the Manager or the Diocesan Collector, either by postal order or cheque.

The clergy of each diocese are invited to appoint one of their number to collect and forward their annual subscriptions.

The following priests are acting as collectors and representatives for the *Australasian Catholic Record* in their respective dioceses:—

Archdiocese of Sydney—A.C.R. Staff.

Archdiocese of Perth—Rt. Rev. J. T. McMahon, M.A., Ph.D., South Perth, W.A.

Archdiocese of Wellington—Rev. J. A. Duffy, Military Camp, Waiouru, N.Z.

Archdiocese of Adelaide—Rev. D. O'Connell, Murray Bridge, S.A.

Archdiocese of Brisbane—Rev. V. Carroll, P.P., Kingaroy, Q.

Archdiocese of Hobart—Rev. J. Wallis, Hobart, Tas.

Archdiocese of Canberra and Goulburn—Rev. J. Blakeney, P.P., Tumut, N.S.W.

Diocese of Armidale—Very Rev. J. Healy, Gunnedah, N.S.W.

Diocese of Auckland—Rt. Rev. L. Buxton, D.C.L., M.A., Hamilton, N.Z.

Diocese of Ballarat—Very Rev. J. H. Gleeson, St. Arnaud, Vic.

Diocese of Bathurst—V. Rev. M. J. Dunne, B.A., Dubbo, N.S.W.

Diocese of Christchurch—V. Rev. T. Liddy, Adm., Christchurch, N.Z.

Diocese of Darwin—Rev. W. Henschke, M.S.C., Darwin, N.T.

Diocese of Dunedin—Rev. A. Loughman, Kaikorai, N.Z.

Diocese of Geraldton—Rev. N. Tobin, Cathedral, Geraldton, W.A.

Diocese of Lismore—V. Rev. T. Morris, P.P., Smithtown, N.S.W.

Diocese of Maitland—Rev. T. Cronin, Sandgate, N.S.W.

Diocese of Port Augusta—Very Rev. W. P. Kain, Pekina, S.A.

Diocese of Rockhampton—V. Rev. D. G. Tiernan, Adm., Rockhampton, Q.

Diocese of Sale—Rt. Rev. J. Fitzpatrick, Leongatha, V.

Diocese of Sandhurst—Rev. J. Hussey, Adm., Wangaratta, V.

Diocese of Toowoomba—Rev. M. Mahon, Adm., Warwick, Q.

Diocese of Townsville—Rt. Rev. K. J. H. Kelly, D.D., Ayr, Q.

Diocese of Wagga—Rt. Rev. J. Larkins, P.P., Albury, N.S.W.

Diocese of Wilcannia-Forbes—Very Rev. Dean J. Sexton, V.F., Nyngan, N.S.W.

Diocese of Wollongong—Rev. W. J. Neilson, Thirroul, N.S.W.

Editor:

V.Rev. Mgr. T. VEECH.

Manager: REV. F. A. MECHAM,

St. Patrick's College, Manly, N.S.W.

The Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

"Pro Ecclesia Dei." St. Augustine.

Contents:

OFFICIAL DOCUMENTS,

Rev. William Leonard, D.D., D.S.S. 185

Papal Address to bishops present in Rome for canonization of Bl. Pius X—Summary of encyclical *Sacra Virginitas*—Words deleted from canon 2319—Decree of S.S.C. of Holy Office on Eucharistic fast on the celebration of Paschal Vigil—Mariological-Marian Congress to be held in Rome.

DIFFICULTIES IN CONVERT MAKING,

Most Rev. Launcelot J. Goody, D.D., Ph.D. 200

BEATIFIC VISION, II Rev. John P. Kenny, S.J. 212

ARCHDEACON JOHN McENCROE (1795-1868), III,
Rev. Roger Wynne 223

DOGMATIC THEOLOGY Rev. Clement Tierney, D.D. 230
The Sacraments as Remedies.

MORAL THEOLOGY AND CANON LAW,

Right Rev. Mgr. James Madden, D.D. 239

Obligation of attending Catholic Secondary Schools—The Paschal Vigil and the Eucharistic Fast—Deletion of certain words from Can. 2319, par. 1, n. 1—Mass Intentions.

LITURGY Rev. Patrick Murphy, D.D. 250
The Altar and Altar Furniture and accessories.

HOMILETICS Rev. William Leonard, D.D., D.S.S. 259
Mary beside the Cross.

NOTES 266
Cardinal Gibbons : A new biography (Very Rev. Mgr. T. Veech).

BOOK REVIEWS 272

Ancient Christian Writers, Vol. XIV, *The Call of all Nations*..... (Prosper of Aquitaine); *The Eucharistic Teaching of Ratramn of Corbie* (Fahey); *Ancient Christian Writers*, Vol. XVI, *Proof of the Apostolic Preaching* (St. Irenaeus); *The Church in the Writings of St. John Fisher* (Duggan); *The Life and Work of Sophocles* (Letters); *Why I became a priest* (Ed. Kane); *The Spirituality of the Mass in the light of Thomistic Theology* (Frenay); *Through Christ Our Lord* (Kelly); *The Life of James Cardinal Gibbons*, 2 vols. (Ellis) [p. 266].

SHORT NOTICES 199, 211, 229, 249, 265, 271

Nihil Obstat :

RICHARDUS COLLENDER

CENSOR DEPUTATUS.

Imprimatur :

✠ N.T. CARD. GILROY,

ARCHIEP. SYDNEYENSIS.

1a die, Julii, 1954.

Official Documents

PAPAL ACTS.

ADDRESS

of His Holiness Pope Pius XII. to the Cardinals and Bishops present in Rome for the Canonization of Bl. Pius X.

(May 31, 1954, A.A.S., 46 p. 196).

Venerable Brothers: "If you love . . . feed". These words are a command of our Divine Redeemer to the Apostle Peter; they stand at the beginning of the Mass appointed for one or more Supreme Pontiffs; and they show clearly the meaning of apostolic labour, its exalted virtue and the reason underlying its merit.

Jesus Christ is the Eternal High Priest. He taught, laboured and suffered for our sakes. Pius X., Bishop of Rome, whom it has been Our great joy to enroll in the list of the Saints, followed closely in the footsteps of his Divine Master. Taking that command from the lips of Christ, he strenuously set himself to fulfil it; he loved and he fed. He loved Christ and he fed Christ's flock. He drew abundantly on the heavenly treasures which our merciful Redeemer brought to the earth, and he distributed them bountifully to the flock. He lavishly gave to them the nourishment of truth, the heavenly mysteries, the magnificent grace of the Eucharistic Sacrament and Sacrifice; he gave them the benefits of his charity, of his earnest care in governing, of his fortitude in defence. He gave fully of himself and of those things which the Author of all that is good had bestowed upon him.

Your presence in Rome, Venerable Brothers, and your participation in these solemn celebrations is a cause of joy to Us. You have come in order to be united with Us in paying a tribute of admiration and honour to a Bishop of Rome—whose life was a glory of the entire Church. You have likewise come, in order to give thanks to Almighty God for those whom His paternal mercy, with a great abundance of favours, guides to salvation through this Pontiff.

Indeed, Beloved Brothers, as We stand among you gathered together in such numbers from all parts of the world, We, the Vicar of Christ, feel that We are an "ancient" among you, "the ancients". When St. Peter, the first Supreme Pontiff and Prince of the Apostles wrote his first letter, he used these words, and We wish to sum up what we have to say to you in some words of the same letter: "The ancients who are among you I beseech—I who am myself also an

ancient and a witness of the sufferings of Christ . . . feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God . . . being made a pattern of the flock from the heart" (1 Peter. 5:1-3).

These words have the same purport as the divine utterance: "If you love . . . feed". They encourage pastors to active charity in their ministry.

We wish to develop briefly what We have just stated in the words of Blessed Peter.

Care of the whole Church and the daily vigilance which Our supreme office demands of Us, compel Us to consider and weigh certain ideas, sentiments and ways of acting. We are drawing your attention to them, and asking you to unite your watchful care with Ours, in order thus to provide more quickly and effectively for the needs of Christ's flock. They are evidently the symptoms and effects of a certain spiritual contagion, which require your pastoral care, in order that they may not spread, but may be remedied in time and extirpated.

It would be best for our purpose to set forth the triple office and privilege which, by divine institution, belongs to you, the successors of the Apostles, under the authority of the Roman Pontiff—(can. 329)—We mean the triple office of teacher, priest and ruler. But, since time will not permit to-day, We will limit Ourselves to the first point, leaving the others for another occasion, if God so permits.

Christ our Lord entrusted the truth which He had brought from heaven to the Apostles, and through them to their successors. He sent His Apostles, as He had been sent by the Father (Jn. 20:21), to teach all nations everything they had heard from Him (Matt. 28:19). The Apostles are, therefore, by divine right, the true doctors and teachers of the Church. Besides the lawful successors of the Apostles, namely, the Roman Pontiff for the universal Church and Bishops for the faithful entrusted to their care (can. 1326) there are no other teachers divinely constituted in the Church of Christ. But, both the Bishops and, first of all, the Supreme Teacher and Vicar of Christ on earth may associate others with themselves in their work of teacher, and use their advice; they delegate to them the faculty to teach, either by special grant or by conferring an office to which the faculty is attached (can. 1328). Those who are thus called, teach not in their own name, nor by reason of their Theological knowledge, but by reason of the mandate which they have received from the lawful Teaching Authority. Their faculty always remains subject to that Authority, nor is it ever exercised in its own

right or independently. Bishops, for their part, by conferring this faculty, do not deprive themselves of the right to teach; all the time they retain the very grave obligation of supervising the doctrine, which others set forth, as their helpers, and of seeing to its integrity and safety. Therefore, the legitimate Teaching Authority of the Church incurs no charge of injury or offence towards any of those to whom it has given a canonical mission, if it desires to ascertain what they, in discharge of their mission of teaching, are setting forth and defending in their lectures, in books, notes and reviews intended for the use of their students, as well as in books or other publications intended for the general public.

In order to accomplish this, We do not contemplate extending the prescriptions of canon law on previous censorship of books to include all these kinds of teaching. There are many other ways and means at hand for investigating and acquiring accurate information on what professors are teaching. Certainly, this care and prudence on the part of the legitimate Teaching Authority does not at all imply distrust or suspicion—(neither does the profession of faith which the Church requires of professors and many others, as laid down in can. 1406, pp. 7 and 8)—on the contrary, the fact that the office of teacher has been bestowed implies confidence, high regard, and esteem for the person to whom the office has been entrusted. Indeed, the Holy See, whenever it inquires and wishes to be informed about what is being taught in various seminaries, colleges, universities and institutions of higher learning, in those fields which pertain to its jurisdiction, is led by no other motive than the consciousness of Christ's mandate and the obligation by which She is bound before God to safeguard sound doctrine and preserve it from corruption or adulteration. Moreover, the exercise of this vigilance aims also at protecting and upholding your episcopal right and office of feeding with the genuine teaching of Christ and with His truth the flock entrusted to your pastoral care.

It is not without serious reason, Venerable Brothers, that We have wished to recall these things in your presence. Unfortunately, it has happened that certain teachers care little for conformity with the living Teaching Authority of the Church and pay little heed to her commonly received doctrine set forth in various ways. At the same time they follow their own bent too much, and regard too highly the intellectual temper of more recent writers, and the standards of other branches of learning, which they declare and hold to be the only ones that conform to sound ideas and standards of scholarship. Certainly the Church takes

a keen interest in the studies of those who devote themselves to the various branches of human learning; she is concerned about their progress and fosters it; she honours with special favour and regard learned men who spend their lives in the pursuit of knowledge. But matters of religion and morals, because they completely transcend the knowledge of the senses and the plane of the material, pertain solely to the office and authority of the Church.

In Our Encyclical letter, "Humani generis", We described the attitude of mind and the spirit followed by those to whom We have referred above; We also called to mind that some of the aberrations from the truth which We repudiated in that Encyclical had their direct origin in neglect of conformity with the living Teaching Authority of the Church. Time and again, St. Pius X., in writings whose importance is known to all of you, urgently stressed the need for this union with the mind and teaching of the Church. His Successor in the Supreme Pontificate did the same. We recall that in his first Encyclical, "Ad Beatissimi Apostolorum Principis" (Nov. 1, 1914), Benedict XV., after solemnly repeating his Predecessor's condemnation of modernism, thus describes the mental attitude of the followers of that doctrine, saying: "He who is influenced by its principles disdainfully spurns whatever appears old, and eagerly pursues the new in everything: in the manner of speaking about divine things, in the performance of divine worship, in the ordering of Catholic institutions and in private exercises of piety (A.A.S., VI., 1914, p. 578). If to-day there are teachers, whose whole intent is to produce and develop new ideas, but are adverse to repeating "that which has been handed down", they should reflect calmly on those words of Benedict XV. in the Encyclical just referred to: "We wish this maxim of our elders to be held in reverence: *Nihil innovetur nisi quod traditum est*. This law must be regarded as inviolable in matters of Faith, and should also control matters which allow of change, though in these latter, for the most part, the rule holds: *Non nova sed noviter*".

As for the laity, it is clear that they can be invited by legitimate teachers and be accepted as helpers in the defence of the Faith. It is sufficient to call to mind the thousands of men and women engaged in catechetical work and other types of lay apostolate. Such works are highly praiseworthy and can be strenuously promoted. But all these lay apostles must be, and must remain under the authority, leadership and vigilance of those who by divine institution are appointed as teachers in Christ's Church. In matters involving the salvation of souls, there

is no teaching authority in the Church not subject to this control and vigilance.

Recently what is called "lay theology" has sprung up and spread to various places, and a new class of "lay theologians" has emerged, which claims to be *sui juris*; there are professors of this theology occupying established chairs; courses are given, notes published, seminars held. These professors distinguish their teaching authority from, and in a certain way set it against, the public Teaching Authority of the Church; sometimes, in order to justify their position, they appeal to the charismatic gifts of teaching and interpreting prophecy, which are mentioned more than once in the New Testament, especially in the Pauline Epistles (e.g. Rom., 12:6-7; 1 Cor., 12:28-30); they appeal to history, which from the beginning of the Christian religion down to this day presents so many names of laymen who for the good of souls have taught the truth of Christ orally and in writing, though not called to this by the Bishops, and without having asked or received the teaching authority, being simply led on by their own interior impulse and apostolic zeal. Against this contention it is necessary to maintain that there never has been, that there is not now, and that there never will be in the Church a legitimate teaching authority of the laity withdrawn by God from the control, guidance and vigilance of the Sacred Teaching Authority; in fact, the very denial of submission offers a convincing proof and criterion that laymen who thus speak and act are not guided by the Spirit of God and of Christ. Furthermore, everyone can see how great a danger of confusion and error there is in this "lay theology"; a danger also lest others begin to be taught by men clearly unfitted for the task, or even by deceitful or fraudulent persons such as St. Paul described: "The time will come when men . . . always itching to hear something fresh, will provide themselves with a continuous succession of new teachers, as the whim takes them, turning a deaf ear to the truth, bestowing their attention on fables instead" (2 Tim. 4:3-4).

Far be it from Us by this admonition to turn away from a deeper study and dissemination of sacred doctrine men of whatsoever class or group who are inspired to such work by noble zeal.

With daily increasing vigilance, Venerable Brothers, as both the duty and the privilege of your office demand of you, devote yourselves to searching and penetrating more and more into the sublimity and profundity of supernatural truth. "You are its exponents by right. Make known with eloquence inflamed by zeal the holy truths of religion—make them known to those who at the present time, not without the threat

of extremely grave dangers, are being engulfed by the darkness of error in matters that belong to the mind and the heart. It is through salutary penance and rectitude of desire that men will return at last to God, "to turn away from Whom is to fall; to turn towards Whom is to rise again; to remain in Whom is to stand firm . . . to return to Whom is to come to life again; to dwell in Whom is to live'" (St. Aug., Soliloq., 1, 3, P.L. Tom. 32, col. 870).

In order that you may accomplish this, We call down heaven's help upon you; and that it may be poured out in abundance, with great affection We impart to you and to your flocks the Apostolic Blessing.

*

*

*

*

ENCYCLICAL LETTER: "SACRA VIRGINITAS".

Note: This beautiful Encyclical on a beautiful subject, given on March 25 of this year, can only be summarised here. The summary can only give a pale idea, however, of the beautiful contents and flowing style of this magnificent document.

(A.A.S. 46, pp. 161-191).

The Holy Father begins by saying that holy virginity and the perfect chastity, which is a consecration to the divine service, is undoubtedly to be numbered amongst the most precious treasures that the Divine Founder of the Church left as a heritage to the Society established by him.

Imperfect shadows of such chastity were to be found in ancient paganism and in Judaism: the Vestals who vowed virginity for some years only, the perfect chastity required before marriage in the Old law, the service of virgins in the Temple at Jerusalem.

From Apostolic times the new flower was in honour amongst Christians. The Acts attest this when mention is made of the virgin daughters of Philip the Deacon; St. Justin attests it for his own second century; and as time passed, the numbers grew who chose to serve God in perfect chastity. The Holy Fathers, particularly Cyprian, Athanasius, Ambrose, Chrysostom, Jerome, Augustine, extolled the virginal life, and the exponents of Christian asceticism enriched its praises down through the ages.

The multitude of those who from the beginning till now made chastity a consecrated service of God is innumerable, counting those who kept virginity inviolate, those who lived in chaste widowhood, and those whom penance established in a perfectly chaste life.

To-day, perfect chastity is one of the three vows of religion; it is an obligation in the Latin Church on clerics in major orders; it is required of the members of secular institutes; it is embraced and sometimes confirmed with a private vow by many lay persons who wish to serve their neighbours more freely and be united more closely to God.

For all those beloved children, the Pope's Encyclical is especially intended, but it is also published in acquittal of a duty of the Pontiff's apostolic conscience, to correct some who have been departing in this matter from the right track and extolling marriage so much that they really set it above virginity, thereby belittling consecrated chastity and clerical celibacy. These are errors which Catholic truth repudiates. The Pope's defence of the Catholic truth in this matter falls into four sections.

I.

Firstly, the ideal of perpetual chastity for the sake of the kingdom of heaven was enunciated by the Divine Master Himself (Matt. XIX., 10), and the Fathers understood His words to mean that virginity is not a Christian virtue unless it is embraced for a spiritual purpose. A celibate life chosen from mere selfishness, from abhorrence of the burdens of marriage, from a certain pharisaic spirit of ostentation cannot claim the honour that belongs to Christian virgins.

The Apostle of the Gentiles (1 Cor. VII) insists that the glory of virginity is in the will to serve God under its regime of spiritual freedom, and please Him alone. It is a complete consecration of body and spirit to His Divine Majesty.

In the same line of teaching are the Fathers and Doctors of the Church: e.g., St. Cyprian, demanding a renouncement of the flesh and of adornments which permits the virgin to please God alone; St. Augustine declaring that it is not virginity but consecrated virginity that is honoured amongst us; St. Thomas and St. Bonaventure insisting on a vow of perpetuity, temporary continence not being what Christ our Lord had in mind when He said: *Qui potest capere capiat*.

This bond of perfect chastity the Fathers regarded as a sort of spiritual marriage, by which the soul was joined to Christ. Besides striking phrases in this sense from such writers as SS. Athanasius and Ambrose, we have from the fourth century a rite of consecration of virgins very like that which the Church uses in the blessing of marriage.

Hence the exhortations to virgins to love Christ as their spouse. "With your whole heart", says St. Augustine, "love Him Who is beautiful in form above the children of men: you can do so, for your heart is free from conjugal bonds.... If you would have great

love for earthly spouses, how much greater should be your love of Him, for Whose sake you refused to have spouses. Let Him be totally fixed in your heart, Who for you was totally fixed on the cross". It is the love of Christ that fills convents and mancipates so many generous souls to the total service of their neighbours until death. Charity, which is the nuptial bond, conforms their lives to Christ, and Christ was a Virgin, the Son of a Virgin Mother.

The single undivided spirit found in the liberty of sacred virginity has enormous powers of serving God and the neighbours. "How", asks the Pope, "could that wonderful herald of the Gospel, St. Francis Xavier, how could that merciful father of the poor, St. Vincent de Paul, how could that enthusiastic educator of youth, St. John Bosco, how could that indefatigable *mother of emigrants*, St. Frances Xaveria Cabrini, have gone through with such enormous hardships and labours, if they had had partners in life and families to care for?"

Besides, marriage and its use, although they have their Christian honour and are consecrated by a grace-giving Sacrament, are, nevertheless, likely to withdraw fallen man from higher things, for, as St. Thomas Aquinas says, the use of marriage pulls the soul back and keeps it from being totally borne on to the service of God. Hence the wisdom of clerical celibacy imposed as a law in the Latin Church, held in honour in the Oriental Church, and indicated even by some Old Testament laws as a proper state for those who serve the altar.

The Pope has some very beautiful passages showing in manifold ways the superiority of virginity over marriage. Its end, namely, the undivided love of God, is more excellent; its fruits are more abundant—though a gracious tribute is paid by the Pontiff to Catholic Action and its lay champions. In every department of charity the consecrated souls are in the forefront: in the care of infants and orphans, in the education of youth, in the care of the sick and the aged, but especially in the field of the missions.

The spiritual works of mercy to which cloistered souls give themselves by prayer and sacrifice are singularly the fruit of virginity. So is martyrdom in so many examples that occur to the mind, from Agnes of Rome to Maria Goretti.

Then there is the spiritual fascination of virginal purity, which is felt even by the worldly, for, as St. Thomas says, virginity has the special attribute of being excellently beautiful.

Moreover, virginity is the most striking of all images of the Church, which is the Bride of Christ. Virgins in refusing marriage are imitating

that which marriage signifies, loving that which the nuptial bond shows forth, namely, the union of Christ and His Church. They are therefore a particular glory of the Church.

II.

The second section, which is relatively brief, deals with errors which (in opposition to the teaching of Christ, of St. Paul, of the Fathers, and of the Council of Trent) assert in one way or another that marriage is better than virginity and celibacy. These errors need to be exposed, for they are often decked in the specious colours of truth.

In the first place, the sex instinct is considered as the most profound and fundamental and primary of all human instincts. The truth is that it is quite secondary, the instinct of self-preservation being certainly the primary human instinct, as St. Thomas points out. The continence, which is the gift of God and is upheld by Sacramental and extra-Sacramental grace, is not detrimental to physical health, to the nervous system, nor the equilibrium of the human person. Certainly original sin has left us in a condition of weakness in regard to the stimuli of concupiscence. But the grace of Christ is more powerful than the power of concupiscence, and the virtue of chastity does not demand that we should not feel its stimulus at all, but that we should hold it subject to reason and to the law of grace.

Christian asceticism, of course, teaches that the necessary empire of will and spirit are not perfectly acquired merely by abstaining from acts directly contrary to chastity; even things more or less remotely opposed to it must be shunned. The peaceful control of the senses thus acquired, instead of being hurtful to personal integration and progress, is, on the contrary, an ennobling quality.

Recently the Pope had to lament and reprobate an opinion which goes so far as to say that marriage is the only way of bringing the human person to full development and perfection, and the use of marriage is represented as being an instrument under the operating grace of the Sacrament to further union with God. This is patently false and contrary to the mind of St. Paul, who recommends not the use of marriage, but temporary abstinence in view of greater freedom for prayer.

It also said that the "mutual help" of the matrimonial state is better than virginal or celibate "solitude of heart". This is equivalent to asserting that human friendship can be more sanctifying than special friendship with God, Whose grace does not dehumanize our nature but conforms it more closely to the perfect humanity of Christ. Who, better than the virgin, can say with St. Paul: "I live, now not I, but Christ

lives in me?" The Church in its wisdom upholds sacerdotal celibacy precisely as a means of greater union with God.

The Pope, while recognising most fully the good which people in the married state can do and are doing for the Catholic apostolate, deprecates the notion that, because good people are wanted in the world, less encouragement should be given to youths and maidens who wish to enter seminaries, monasteries, or convents. They should be told, it is said, that they can effect greater spiritual good as fathers and mothers of families. With the words of St. Ambrose, the Pope reprobates such false propaganda: "It always belonged to the grace of the Priesthood to sow the seeds of chaste integrity and provoke the desire of virginity." Celibacy or virginity does not separate its votaries from the miseries and needs of the human race. It allows charity to dilate its activities as is seen in the exercise of the corporal and spiritual works of mercy by those who have dedicated themselves to God. Cloistered religious also are a social benediction in the world.

III.

The third part of the Encyclical is a beautiful little treatise on the custody of virginity. With exquisite texts from the Fathers and ecclesiastical writers the traditional asceticism of Christian purity is outlined. Space forbids us unfortunately to do more than touch the principal points.

Although virginity is more perfect than marriage, it is not necessary for the attainment of Christian perfection, as the example of so many married saints shows. It is not a precept of Christ but a counsel to be freely embraced by those to whom the grace is given. Consequently virginity is not "imposed on anyone but proposed" as a means of more safely and more surely attaining perfection.

Therefore, those who feel some attraction to such a life should consider their strength, in accordance with our Lord's word: "Let him who can take, take." Virginity is an arduous virtue, for, together with the complete and perpetual renouncement of the joys of marriage it demands such perpetual vigilance and control that St. Chrysostom could say: "The root and fruit of virginity is a crucified life."

Let those who feel that they cannot observe continence, marry, as St. Paul directed: "It is better to marry than to burn". Hence the need of great prudence in those who direct young people to the seminary or the cloister.

Virginity is arduous, but not impossible. Those who have embraced it must realize that they can observe it by the Christian philosophy

which the Council of Trent formulated in the words of St. Augustine: "God does not command impossible things, but in commanding admonishes you to do what you can and ask for what you cannot—He is there to help you, so that you can". This is a consolation for those whose will is sometimes weakened by nervous disturbances and whom certain doctors, sometimes even Catholic doctors, advise to free themselves of this onerous continence, which (they say) those subjects cannot observe without detriment to the equilibrium of the mind. No, the word of St. Paul stands: "God is faithful and He will not allow you to be tempted above your power, but with the temptation will make a way out, so that you can hold on".

The means of guarding virginal purity are watching and prayer. The watching must be strict, both over the senses and the thoughts of the mind. The way of easy concessions to the flesh is not the way of purity. In regard to this virtue the special efficacy of flight is recognised by all the Fathers and Doctors. "I fly", says St. Jerome, "lest I be overcome". It should be flight upwards: "Consider", says St. Augustine, "the beauty of your Lover".

The Pope has severe words against those who would have young people run every risk to their purity, so as to harden themselves against temptation, and who even suggest that candidates for the Priesthood should be trained in "this school of the world". His Holiness recalls the wise instructions contained in His Encyclical, "*Menti Nostrae*", in regard to the training of those young plants in seminaries and scholasticates, and continues with some beautiful words on the need of cultivating that delicate modesty which is the prudence of chastity. A holy shame with regard to liberties in word or action should be inculcated on all; and parents with traditional reticence, but not with a hurtful policy of complete silence should form their children to that virtue which blushes, that virtue which abhors everything opposed to angelic purity.

This blushing delicacy of a pure soul is nourished by the fear of God which rests on humility. Continence is a gift of God, and humble acknowledgement of this fact is its safeguard. The thief called pride might steal this great gift. Therefore, as St. Augustine says: "No one can preserve that virginal good thing but God who gave it: and God is charity. Hence the guardian of virginity is charity, but this guardian dwells, as it were, in the place called humility".

However, neither vigilance nor modesty is sufficient for the custody

of chastity. Frequent Confession and Communion and instant prayer are the supernatural means of securing the grace of victory.

Lastly, the Pope stresses the well-established efficacy of devotion to the Blessed Virgin Mary, Mother of God. She is the Virgin of virgins and the Mistress of virgins, who introduced virginal dignity into the world, and whose life is a mirror of virginity. All consecrated virgins, all religious men and Priests should understand and appreciate the practical meaning of that exclamation of St. Ambrose: "O divitias Marianae Virginitatis—O riches of the Virginity of Mary". Together with imitation of her virtues prayer to her is necessary. For all as for St. Jerome virginity is consecrated in Mary and Christ. The Marian year is a time for emphasising this.

IV.

In the fourth section, which concludes the Encyclical, the Supreme Pastor expresses His joy that virginity is flourishing throughout the world, though impugned by those errors, which, it is hoped, will quickly vanish.

It is a cause of sadness, however, that in some parts of the world there is a falling off in the number of those who are embracing the life of virginal consecration. Educators of youth, who are in any way responsible for this, should see the errors of their ways and repudiate them at once, striving to help vocations in every manner possible. New and increasing companies of consecrated souls are sorely needed for the vast work that is to be done in the vineyard of the Lord.

To parents, who are unwilling to let their children give themselves to the service of God, the question of St. Ambrose may be put: "If your daughter chooses a good husband, you approve; why, therefore, do you not approve when she chooses God?"

The Pope has a word of exhortation and encouragement for those who in the service of God are suffering persecution to-day in many parts of the world—also an exhortation to perseverance: Let all be faithful to their purpose, persevering unto death, sure that their work will have its value for the spread and prosperity of the Kingdom of God, and that hereafter they will sing the canticle which no one else can sing.

The final word of the Encyclical is once again for those Priests, religious and sacred virgins who are undergoing persecution and martyrdom in many countries for justice sake.

MOTU PROPRIO

Some words are expunged from canon 2319 § 1, 1^o

(A.A.S. 46, p. 88)

PIUS XII POPE

The good of the Church demands that, as far as possible, we should guard against misinterpretations of its laws. The stability of canon Law would indeed be endangered by the uncertain opinions and conjectures of private individuals regarding the true sense of its canons, and by prolonged subtilities and cavillings unjust indulgence would be given to violators of the laws, causing the disruption of ecclesiastical discipline.

Some interpreters of the sacred canons did not sufficiently attend to this, when they extenuated the force of canon 2319 § 1, 1^o, insisting too much on the ruling of canon 1063 § 1, referred to therein, and teaching that not every marriage contracted or attempted by Catholics before a non-Catholic minister is punished with excommunication reserved to the Ordinary.

Consequently, lest the faithful, freed from the fear of penalty, should dare to commit such a crime, We, having heard the Eminent Fathers of the Supreme Sacred Congregation of the Holy Office, Motu Proprio and of the plenitude of Apostolic power decree and order the deletion from canon 2319 § 1, 1^o, of the words: *contra praescriptum can. 1063 § 1*.

We also give order that these Apostolic Letters given Motu Proprio be published in the *Acta Apostolicae Sedis*.

Everything to the contrary notwithstanding, even if worthy of special mention.

Given at Rome, from St. Peter's, on the 25th day of the month of December, Feast of the Nativity of the Lord, in the year 1953, the 15th of Our Pontificate.

PIUS XII POPE.

*

*

*

*

SUPREME SACRED CONGREGATION OF THE HOLY
OFFICE

DECREE

*on the discipline of the Eucharistic Fast in the celebration of the
restored Paschal Vigil*

(A.A.S. 46, p. 142)

The Sacred Congregation of Rites, by decree of January 11, 1952 (A.A.S. 44 [1952], p. 4 sq.) extended for three years the faculty of

celebrating the restored Paschal Vigil granted on February 9, 1951 (*A.A.S.* 43 [1951], pp. 128 f), adding thereto some "Ordinances" on the Eucharistic Fast (v, 18). Subsequently the question was asked by some local Ordinaries whether the aforesaid "Ordinances" remain in force even after the promulgation of the Apostolic Constitution "Christus Dominus" of January 6, 1953, and of the Decree of the Holy Office of the same day concerning the discipline of the Eucharistic Fast (*A.A.S.* 45 [1953], pp. 15 cq.; pp. 47 sq.).

The Eminent Fathers of this Supreme S. Congregation of the Holy Office, after consultation with the Sacred Congregation of Rites, met in plenary Session on Wednesday, April 7, 1954, and decreed as follows:

Priests who are to celebrate the Mass of the Paschal Vigil at midnight and similarly the Faithful intending to communicate in it, are obliged to fast in accordance with canon 808 and canon 858 § 1;

If the Mass of the Vigil, in some special case, as mentioned in n. II, 4 of the "Ordinances", is celebrated before midnight, the norms of the Constitution "Christus Dominus" and of the Instruction of the Holy Office are to be kept.

Our most Holy Lord Pius XII by divine Providence Pope on this same day, April 7, approved the decree of their Eminences and ordered its publication.

Given at Rome, from the Palace of the Holy Office, April 7, 1954.

MARIUS CROVINI, *Notary of the S.S.C.H.O.*

*

*

*

*

NOTICE.

A communication from Archbishop Traglia, Vicegerent of Rome, on behalf of the Roman Committee of the Marian Year, has been transmitted by the Apostolic Delegation to the *A.C.R.* for publication.

It gives notice that a Mariological-Marian Congress is to be held in the Eternal City this year from October 24 to November 1.

The initiative of this Congress came from the Committee of the Marian Year and its organization has been entrusted to the "International Marian Academy", whose President is Father Carlo Balic, O.F.M., resident at Via Merulana 124, Rome.

The Congress will have two phases called respectively Mariological and Marian, the subject of discussion in each being the "Immaculate Virgin", considered under various aspects.

The Mariological Congress will deal with the Blessed Virgin's privilege as it shows itself in dogma, in history, in worship, in art.

The Marian Congress, which is particularly for the general public will consider the Immaculate Virgin in the life of the Church, with reference to the dogmatic definition of 1854 and the Marian apparitions of Rue du Bac, Lourdes, Fatima, Beauraing, etc.

W. LEONARD.

*

*

*

*

SHORT NOTICES

RELIGIOUS ACCORDING TO THE SACRED HEART. By St. Margaret Mary; 125 pp. Mercier Press, 1952. Price 7/6 (Eng.).

It is pleasant to be able to congratulate one of the Sisters of Our Lady of the Sacred Heart, Kensington, Sydney, on her good work in translating these letters of the Saint of Paray-le-Monial. So supple is the translation that there is no hint of foreign origin. A good background for their reading is the Autobiography of the saint, the small book that was published in English in 1930.

In the book under review there are seventy-six letters, all written while St. Margaret Mary was Mistress of Novices at the Visitation Convent of Paray. The greater number were notes written to individual novices; the remainder, to the Novitiate in general. We may be sure they form only a small part of the letters she must have written. Short though they are, they reveal the saint as a sure guide of souls. To quote the Archbishop of Besancon, the author of the *Life and Works of St. Margaret Mary*: "She knows the action, strong and delicate, incessant and mysterious of Divine grace, and the co-operation, faithful, docile and generous which must be given to it". Her advice is given kindly but with strength and assurance as when she wrote to a novice: "Take my word for it: the way of darkness and desolation is much more salutary for you and more advantageous for your perfection. You lose too much time in desires to experience spiritual sweetness which sullies the purity of Divine love. For pure love means pure suffering."

Religious should find many thoughts to help them in these letters which are lessons in sanctity taught to the Saint by the Divine Master Himself.

M.O.

*

*

*

*

TEN YEARS: 1944-1954. Mercier Press, Cork. 1954. 32 pp.

The Mercier Press, of Cork, is already well known for its intelligent books on the whole field of Catholic life. Yet it is but 10 years since Captain John M. Feehan, with a capital of £90, set up the Mercier Press. This little book tells the story of the first ten years and gives a most attractive account of the people responsible and the writers, whose work was published by them. The *A.C.R.* wishes this Irish house with an international flavour, great success in their noble work for the Catholic way of life and thought.

T.V.

Difficulties in Convert Making

Summary: Problem of conversion—Catholics often are lacking in active zeal towards the conversion of non-Catholics—Reasons for this attitude: Failure to realize the ignorance of non-Catholics about the Church, Distrust of non-Catholics springing from historical and political causes, shyness in discussing religion, Social inferiority complex—Suggestions for a conversion campaign: Priests to urge people of the duty of helping non-Catholics, The use of converts in the work of conversion, Need of a priest being available to enquirer—Some things that repel non-Catholics—Some things that attract them to the Church.

The population of Australia is still under nine millions and of these less than two millions are Catholics. At the present rate of conversions, theoretically, it will take almost five hundred years to see the whole of Australia Catholic. But is not this our hope? Is not this what we all say we desire and which we all pray for so regularly? It is; but the most vital question of all is what we are doing about it? In practice for the great majority of Catholics, the answer must be—absolutely nothing. Not only are most Catholic people, who believe, all of them, that they are members of the one true Church, doing nothing actively to bring non-Catholics into the Fold but very many of them, sometimes by outright treachery to their principles, sometimes by careless bad example or more often by just indolent inactivity are doing much to discourage and to dissuade honest and upright non-Catholics from even enquiring into the tremendous claims of the Catholic Church.

This is not an academic problem. It is not just a matter of un-attained high ideals, which even the moderately cynical man-of-the-world will insist are never reached except by the few. It is a matter of life and death to the Catholic Church in Australia. If we do not grow we shall become old and die. Is this not but a scare headline? I don't think so.

Many of our loyal faithful will say that the Catholic Church in Australia is the most united, cohesive and influential body of Christians in the country to-day. This may or may not be true. If it is, it is saying little for the other religious bodies, and if it is true, it is cold comfort to claim as a victory that we are slipping behind more slowly than the rest, when it should be a matter for profound dismay that we are not taking giant forward strides as is the Catholic Church in many Missionary Countries of the world in our time.

Ah! "Missionary Countries"! Here, I think, is the very heart of the matter. Missionary countries, we imagine, are overseas, not here at

home. The expansive missionary zeal of Priests, brothers, sisters, catechists and lay-folk is necessary and to be expected in Africa, India and China; in Australia such zeal for the House of God need not eat us up. We are established; we must maintain; we must hold what we have; we must be entirely preoccupied with the sheep which has perished from the House of Israel and forget that there are other sheep not of this fold, and that they also must be called so that there shall be one Fold and one Shepherd!

Don't tell me I am too severe. I mean this criticism as much and more for myself as for others. I am not minimising nor decrying the magnificent and successful efforts of many groups and individuals throughout Australia. I am merely asserting with some emphasis, because I believe it to be true, that the vast majority of Catholics in this country take no initiative whatever for the conversion of others to the True Church. If people come to them and desire help, encouragement or instruction they, almost invariably, get it willingly and conscientiously. But go after them in club, factory, workshop or playing field? Rarely.

There is little of the active zeal that landed St. Paul in the sceptical rostrum of the Areopagus; that dragged Francis and Dominic and their thousands of ordinary followers from comfortable homes or canonries to repair the Church of their time, which was ravaged by heresy and indifference (it sounds like 20th century Australia); that sent Francis Xavier to the waterfronts of the Comorin Coast and of Kyushu (so much less Christian than our own waterfronts?); and to get away from canonized Saints, who may seem too remote, there is amongst us in Australia little of that active zeal which is driving thousands of ordinary folk to-day to sweat and toil and to overcome paganism so successfully in the many regions of the "Mission Fields."

There is nothing to be gained from publicly making these complaints unless those who feel that they are concerned are prepared to make some real effort to remedy the position. There is little point in mourning that of every hundred Australians eighty-one are non-Catholics unless (each according to his opportunities), a great many more Catholics are willing to become more apostolic.

Of the presence of a large volume of ineffective goodwill, I have no doubt whatsoever. To utilize this latent fund of activity is the real problem that is confronting us.

What is essentially the first obstacle to be surmounted is the correction of an attitude. Before any practical plan of campaign can be

considered, not only must the troops be prepared and trained for the implementation both of the immediate tactics and the overall strategy, but the general mass of our Catholic people must be convinced of the need of the campaign, lest they sabotage it by apathy, indifference or misguided opposition behind the lines. Nothing can be more demoralizing for an army than the realization, or even the fearful suspicion, that their own people are not loyally and energetically behind them. That is what was meant by the need of a change of attitude.

The average Catholic Australian is not interested in his fellow non-Catholic Australian from a religious point of view. Through ignorance often he has no sympathy at all for their prejudices and heterodox beliefs. He little realizes the honesty and sincerity that inspire millions of them. He is too apt to stigmatize as "wowsers" and bigots those whose opposition to the Church arises from the fact that they do not know her. The ignorance of these non-Catholics generally being founded inculpably on a completely different outlook arising from unquestioned prejudices ingrained over four centuries.

To know the Church intimately is to love Her. To see Her and recognise Her from afar is given only to the Newmans and Chestertons of this world with their phenomenal Grace-aided vision. Others must use instruments. If these instruments are faulty the image of the Catholic Church will be distorted and even repulsive. Remember that they often have no undistorting means at their disposal. If only we could offer to more people the means of seeing the Church true and as She really is!

I am trying to emphasise that an essential prerequisite for any campaign to bring more non-Catholics into the Church is a greater appreciation of their difficulties; more tolerant understanding of the strength of their prejudices. The average non-Catholic is not a bigger fool than the average Catholic—and he is often a better man. The average non-Catholic minister is not an insincere charlatan; he is often doing a very good job with very poor tools at his disposal. The zeal of a man who can minister and preach Sunday after Sunday to a mere handful of people without falling into the most despondent discouragement is a very wonderful thing. Some non-Catholic Churches are crowded every Sunday; if personality and eloquence were prerequisites of a fruitful ministry in the Catholic Church, would all our churches be so thronged?

The writer has a non-Catholic relative who prays every day for the re-union of Christians throughout the world. She is dismayed by the

frequent evidence of State control within the Church of England, but quite honestly she considers this an abuse that should be reformed rather than a valid reason for leaving a Church she considers to be a branch of the True Church. She is one of many thousands. Many Anglican "Priests" pray for the Pope in the canon of their "Mass", and a few go so far as to pray also for the "Roman" Catholic Bishop of their district rather than for the Anglican ordinary. This may seem unintelligibly muddle-headed to us, but it is at least a convincing illogical proof of their good-will and sincerity.

Let us not forget that, long before the Council of Trent and three and a half centuries before the Vatican Council, it took St. Thomas More eleven years to convince himself that the Roman Primacy was of Divine, not human institution. He was then prepared to die for this principle which has become so clear to us as a result of the historical research and the theological clarification which piled up so impressively in the centuries between these two Councils.

Let us also bear in mind that it took Cardinal Newman many years to overcome his reluctance to abandon Anglican claims, before we expect too easily of others, what it took Newman, with perhaps saintly purity and intellectual honesty, half-a-lifetime to achieve.

A plan of campaign is needed in many places, and in others, plans of campaign, that would be hard to improve, are already in operation. However, while charity and kindly appreciation of non-Catholic difficulties are lacking in many, the good that is being done at conference, lecture or instruction is only too frequently brought to nought by the clash between principle and practice which often will be only too obvious to the enquiring non-Catholic.

The unreasoning and often unreasonable distrust which so frequently exists between Catholics and non-Catholics on the religious plan must be dissipated. The acceptance of the Catholic Faith will not bring with it medievalism and quasi-feudal constraint; neither is the ordinary non-Catholic trying to ruin the Church of Rome.

A brief historical review of the four protestant centuries in the English-speaking world may, by showing the origins of distrust, help to dispel the prejudices which remain so strongly even after the causes no longer exist.

The schism and heresy of Henry VIII and Edward VI took the subservient and timorous English Church by surprise, and only three Bishops of the English Dioceses refused the oath of the King's Supre-

macy : St. John Fisher of Rochester, a Spaniard, who held a see in Wales (he had been a Chaplain to Queen Catherine), and Cardinal Campeggio, who was absentee Bishop of Salisbury. Abbots, monks, friars and diocesan clergy followed their leaders, naturally enough, almost to a man. (There were, of course, a few notable exceptions). Practically the same happened in those districts of Ireland where the King had any real authority. Archbishop Brown, of Dublin, in the pale was a loyal and subservient henchman of the King. Archbishop Cromer, of Armagh, in the O'Neill country, had the courage to be loyal to the Holy See.

What is often forgotten by us to-day is the literally religious veneration in which Kingship was held in the sixteenth and seventeenth centuries. The King, the Lord's Anointed, partaking of many of the powers and privileges of both the secular and the Clerical State, was Sacred. The first impulse of everyone was to obey the King without question. The second, in England at least, aided for the first time by skilful propaganda on a national scale, was to approve any measure which curbed the interference of foreign potentates—including the Pope.

Blinded by the instinct to obey the King, flattered in their new nationalistic spirit by the exclusion of foreign power, the English nation awoke from its torpor to find itself separated from the unity of Christendom and a prey to every heresy that had disturbed the Church for the past fifty years. The unlettered multitude was content to accept whatever it was offered. The more learned leaders, having once cravenly sold the pass by their first betrayal, found themselves forced against their consciences to accept every subsequent change to which their initial fateful concession inexorably led.

Then came the reaction. The active and successful opposition which, after twenty years of retreat, was led by the growing numbers of Missionary Priests trained in the new seminaries and Jesuit houses of the Continent. The successful, heroic and often fantastically romantic activities of these Priests led to the bringing back of thousands of lapsed and secret Catholics to the practice of their Faith; it led, too, to the violent persecution of Catholics in general and of these Missionary Priests in particular, by a Protestant Government really fearful that it might be overturned. This promising counter-attack failed in the long run more because of the slow attrition of heavy fines, sequestration of property and exclusion from honourable office and employment than because of the tortures and executions. After the seventy long years of Elizabeth I and James I (Elizabeth 48, James 22), the Catholics found

themselves a hated minority, suspected of latent disloyalty at all times. They retreated into themselves, resentful of their exclusion from public office, even more and more impoverished by the implacable fines for recusancy. They witnessed the continual, terrible scandal of family after family "going to Church and receiving the Sacrament" in return for prosperity and promotion. They practised their Faith in secret, and even during the relatively long periods of negative persecution, viewed their Protestant neighbours with reserve, suspicion and, no doubt sometimes, with envy.

So grew up that inferiority complex. That paradoxical mixture of pride and heroic constancy in the old Religion and that feeling of resentment and envy for those who, humanly speaking, were the privileged, the fortunate and the rich.

Very much the same was the case in Ireland. True, after the initial numerous betrayals under the first surprise attack by Henry VIII, the vast majority of the ordinary people bravely kept their old faith. Many of the natural leaders, the nobles, however succumbed to the lure of affluence and office and became Protestants; those who did not were either exiled or, by the forfeiture of their estates, were gradually reduced to the status of the peasantry. So once again the Protestants were seen as the privileged, the fortunate and the rich, and not people to be pitied and helped. There was, of course, the powerful added fact that the non-Catholics were for the most part either an alien governing class or a planted legion of land-owners, unjustly intruded, who, all of them, were trying quite openly to destroy the national institutions and the national identity together with the national Catholic religion. Their publicly avowed purpose was to make the country an integral and cohesive part of Great Britain.

The whole purpose of this long and apparently irrelevant digression into the past is an endeavour to explain why amongst the Catholics of the English-speaking world to-day there is so little real effort to influence the non-Catholic.

The enthusiasm of every sincere Christian for the conversion of the heathen and the infidel is based upon a conviction that, whatever may be their violence and hostility to the Faith, they are unfortunate, ignorant and often underprivileged and primitive people, who deserve to be helped, taught and encouraged. A very different attitude from that of the Catholic minority in England or of the suppressed majority in Ireland for three whole centuries. During the first few decades of the

establishment of the Protestant religion in England and Ireland, the non-Catholics were considered by the supporters of the Old Faith as contemptible time-servers and as materialistic agnostics to be despised for rejecting, abandoning and throwing away their ancient Catholic heritage in return for Royal favour and social advancement and financial profit. In later times no doubt the contempt would have disappeared, but the high, mighty, prosperous governing classes were certainly not, from a worldly point of view, underprivileged to be helped or ignorant to be taught. All this often led, unfortunately, though very naturally, to a violent mental antagonism to all Protestants; a state of affairs which made any real attempt at converting the non-Catholics, humanly speaking, impossible.

The historical opposition between Catholics and Protestants in English-speaking countries grew up over three and a half centuries, and such antagonism (from both sides) could not easily be broken down. Even to-day, one hundred and twenty-five years after Emancipation, when the consciousness of the historical background has for the majority faded completely, the results to a large extent still remain.

In my opinion a summary of still living relics of the past, which impede greatly the spread of the Church's teaching may be tabulated as follows:—

1. A reluctance to bring matters of religion into the open and a widespread disinclination and shyness to discuss religion at all. This not infrequently degenerates into downright moral cowardice.
2. A social inferiority complex. Unconscious, of course, and unadmitted, with bluster sometimes as an attempted compensation. This attitude, historically understandable, but inexcusable under present-day conditions, leads to self exclusion from public life and a reluctance to take part in public, semi-public and even purely civic activities.
3. A suspicion of the motives of Protestants, or post-Protestants in general, with a too-frequent imputation of insincerity to them and a consequent unwillingness to associate with them.
4. Therefore (as a consequence of the former), often an unreasoning intolerance of the intellectual position of non-Catholics and a lack of appreciation, understanding and sympathy for their difficulties, both real and imagined. Sometimes a contempt, quite undeserved, for the individual non-Catholic minister of

religion. A contempt and a dislike for which there is no excuse and which should be reserved for the errors and heresies themselves rather than for those innocently professing them.

Any campaign for the conversion of Australia whether purely local or on a national scale will, in my view, be successful only in proportion as the above characteristics are eliminated from more and more of our Catholic people. Our people must co-operate if campaigns are to succeed. Charity will be the basis and grace-laden means to success. Uncharitableness based on past resentments will cause every effort to be still-born.

In approaching the whole question of convert-making it is comparatively easy to list the shortcomings of many of our people. It is equally easy to find out what are frequent obstacles to more numerous conversions. It is much harder to make sound, practical and concrete suggestions for the remedying of these faults. It is difficult to offer a better plan of campaign than those which have already been tried. I should dare say that often these existing practical schemes in themselves cannot be bettered. The only reason, in my opinion, why they do not have more plentiful results is, first, the obvious one that in many places little is ever done at all and, second, where there is an active campaign, not enough has been done to convert first of all our own Mass-going Catholic people to an attitude more actively interested in bringing non-Catholics into the Church.

Therefore, *Stage One* would be an all-out pulpit apostolate on the part of the clergy; driving home, in season and out of season, the fact that the only true sign of really living, supernatural Faith is the active intention of sharing it with as many others as possible. "*Non possumus non loqui . . .*", said the Apostles, Peter and John, "*we cannot but speak of the things we have seen and heard.*" A similar apostolic compulsion to speak at all opportunities would convert the world again to-day. Our good people should be urged on every possible occasion to slough off from themselves the dried and useless relics of prejudice and of persecutions long past; to abandon that diffidence and shyness, which makes their approach to and reception of strangers to the Faith and converts seem so cold and inhospitable. How often have we heard converts complain that once received into the "brotherhood" (?) of the Church, they have been entirely abandoned to their own devices? They were wooed, encouraged and helped during the period of their instruction and at the time of their conversion, but then dropped like hot cakes as soon as they had become Catholics—no doubt because they

are usually considered a completed job, and much unfinished work demands prior attention. This brings me to a *Second Suggestion*:—

We should use converts more in the work of converting others. This will kill several birds with one stone. It will give the neophytes a feeling of welcome and usefulness; it will be using to good advantage those who, almost invariably, are among the most zealous and fervent of our people; it will be utilising those, who, from their own past experiences, will best sympathise with the difficulties of other seekers for the truth, and be at the same time the best qualified to answer those difficulties in language intelligible to the non-Catholic mind. We have a tremendous reservoir of valuable co-operators at our disposal which sometimes goes quite unused. The value and usefulness of converts for writing, lecturing and even instructing can hardly be overstressed. They would be most useful members of any Praesidium of the Legion of Mary working in the convert apostolate, for example. They would often have most practical suggestions to make regarding effective publicity and the preparation of advertising matter. Because of their natural contacts, they will frequently be in a position, too, for introducing other enquirers to the Faith, when they have been encouraged and directed towards this end.

A Third Point which requires to be stressed, in my opinion, is the need for making a Priest, or other suitable person, easily available to the shy enquirer. Almost all converts are unanimous on this point. A dislike and an instinctive suspicion of the hypothetical "Roman Catholic" Priest is an almost universal non-Catholic trait. On the other hand, the average Protestant is quite friendly towards the Priest he knows. I think, that in all our approaches to the great non-Catholic majority, whether by radio, public lecture, advertisement or personal contact, we should be able to say: Father So-and-so is always available at such-and-such a place during your lunch-hour, or, say, between five and six o'clock, and he can always be communicated with by letter at the same address. The place or places should obviously be central and easily accessible through public premises—a private address would be quite unsuitable for the purpose. A Catholic library or book-shop or repository would be excellent because the shy and nervous can always pretend to be entering for a purely ordinary purpose, and they can tell themselves that if they do not like the look of things they can get out without having been compromised. This little concession to embarrassed self-deception will, I am convinced, pay high spiritual dividends.

In these rather haphazard jottings I am not really much concerned

with the very large cities. These have such large resources of personnel at their disposal, both in skilled and eloquent speakers and in a large body of willing co-operators both amongst the clergy and the lay-folk. In smaller centres things are more difficult. The few hundred or the few score of actively zealous people are being called upon constantly to man and direct everything—sodalities, societies and the various branches of the lay apostolate. Finding suitable and sufficiently numerous people to staff a campaign for converts will need careful economy of labour and methods.

At the outset of planning a distinction must be made between the types of campaign—whether it is directed towards those already interested in the Catholic Church, or toward the introduction of the Church's claims and of a more Catholic "atmosphere" to the vast mass of the indifferent or the hostile public. The latter form of approach often entails considerable expense, in radio programmes, for example, and other forms of advertising. This, to a large extent, may have to be left to the initiative and resources of the larger capital cities. Something in the form of advertising, however, can be done in those provincial newspapers in which space is comparatively cheap. This has been done recently rather successfully in England. Here the advice of converts can well be used in the composing of "copy" likely to arrest the attention of the average non-Catholic.

As regards those hovering, so to say, within the penumbra of the light of Faith, something active can be done in a community of almost any size. I was speaking to a New Australian convert recently. He had been going to Mass on and off for twenty years before he actually became a Catholic. During all that time, he said, not one of his Catholic acquaintances had ever encouraged him to take the decisive step. Shortly after arriving in Australia he was handed a leaflet after Mass inviting enquiring persons to attend a series of talks for non-Catholics. He went and ended twenty years of hesitation. This sort of semi-personal approach can be practised everywhere; everywhere Catholic people can be urged to co-operate; almost everywhere visits to Catholic institutions and talks can be arranged. It is suprising how interested non-Catholics are to see the inside of a Convent and to have the furniture and vestments of a Chapel explained to them. This often is the beginning of a deeper interest.

To conclude, just a short summary of things which often attract and those which often repel the non-Catholic of goodwill.

They are repelled:

by the idea that they are not welcome in our Churches. Discreet notice boards outside the Church, giving plenty of information, will help to dispel this idea.

by the feeling that they will be coldly received by Priest or people. (They often are, generally through our shyness).

by gabbled prayers in English, particularly unintelligible prayers after Mass, hurried Stations of the Cross and mumbled Rosaries. The average non-Catholic is *not* repelled, I believe, by the Latin of the Mass, which induces in them an attractive sense of mystery and mystic communion with the Almighty.

from a doctrinal point of view by what they may often consider additions to dogma, e.g., the Immaculate Conception and the Assumption of the Blessed Virgin; to a lesser extent by the Infallibility of the Pope. I say, to a lesser extent, because of the clear Scriptural implications of the Petrine texts of the New Testament. Frequent and clear instruction on the Divine commission given to an authoritatively teaching Church will help to dispel this.

They are attracted:

by well-kept Church buildings and attractive furnishings, particularly of the Sanctuary. Strange as it may seem, many Anglicans have a better traditional sense of the appropriate and seemly in external liturgical matters than have many Catholics.

by well-developed liturgical services, which are possible even in small Churches. A liturgical life of Low Masses and Rosaries has never, and will never be considered by Mother Church as a sufficient development of public Worship, however much it may suit the convenience of the Clergy.

by congregational singing in the vernacular and *particularly* in Latin (!).

from a doctrinal point of view by the acceptance of the necessity of self-sacrifice by all Catholics, even by those who do not practise it. They are particularly attracted by the celibacy of the clergy, *by the insistence* of the Church on strict sexual morals and upon the responsibility of Free Will, even though they may feel that the standard is too high for them.

most of all they greatly admire the deep piety and devotion of thousands of Catholics, which results in our still crowded Churches. Any improvement or emphasis on these attractions will draw the

enquiring non-Catholic still nearer. It stands to reason, too, that by judicious elimination and emphasis on the above lines we shall hold our faithful people still more firmly as well.

If the foregoing pages may not be much help to the majority of readers, the writing of them has at least benefited the writer by their insistence on a subject obviously of very great importance and by the co-relating and ordering of ideas, which previously had been too confused.

A focusing of the many works of the Apostolate more and more upon the need to attract a greater number of converts into the Church can not but strengthen and invigorate the Catholic Church of Australia. Not only will the influx of new members with refreshing enthusiasms increase Her numerically, but the effort to obtain them will give new vigour and meaning to the Faith of those already possessing it.

+ L. J. GOODY.

*

*

*

*

SHORT NOTICE

PREACHING: A SYMPOSIUM. Edited by J. Feehan, Mercier Press, Cork, 1953. 70 pp.

In this little, lively book, we have the reaction of some very talented listeners to Sunday sermons. The sermon has nowadays many tough rivals: the abundance of books and the radio professionals. Yet nothing can take the place of the instruction at Mass on Sundays. These alert papers try to help the preacher by pointing out what the people need: instruction well given, and above all, the life of our Lord. They resent free advice on politics, long sermons against vices, which the good people who come to Mass are hardly likely to commit. A preacher who makes "us love God, or rather, helps us to believe in His love for us", will bring consolation and hope to his congregation. Miss Hilda Graef writes: "Only too often have I had the impression that the sermon to which I was listening was quite unprepared . . . rambling on anyhow for the prescribed quarter of an hour. . . ." This little book is a "Mirror for Preachers," and we, who practise the difficult art of preaching, will see ourselves to the life in some of the very funny examples given by the always charitable writers, who include, besides Hilda Graef, Alfred O'Rahilly and M. de la Bedoyere. The stories told are full of Irish wit, but while we laugh at the unhappy preachers in the book, it is to be hoped we have another look at Sunday's sermon in their light.

T.V.

Beatific Vision, 11

Summary: Introductory; mechanics of knowledge—in the natural order and in the order of Vision; grace here as the prerequisite for Vision; grace created and uncreated; grace as the seed of glory; 'light of glory'; conclusion.

Introductory.

Even to the enthusiastic osteologist, a skeleton lacks 'a gracious somewhat'; it is decidedly less comely than the living flesh-and-blood man.

For all its vital importance, the score of Beethoven's 'Choral' Symphony cannot stir the music-lover as an actual orchestral and choral performance under the baton of Toscanini.

So it is in the field of scientific theology:—a dogma cut up and probed and analysed tends to lose its bloom and glamour. However, as the skeleton and the score are indispensable in their own fields, so is some analysis in the field of theology: it can elucidate, can deepen our hold on those great truths by which we live and which the Word-made-flesh revealed to us.

In the first part of this article I have presented the dogma of the Beatific Vision in as concrete a style as I could. Now I intend to lay bare something of its mechanics, its metaphysical scaffolding. "Something" only; not for one moment do I propose to cover the whole ground. I have two aims, both practical: the first is to widen and deepen knowledge of the Beatific Vision, so that it may in very truth command our lives; the second is to trace the link between the grace-life here and the life of glory in Vision hereafter.

Within the dogma of the Beatific Vision there is a vast field for discussion, theorising, controversy. Across this field I have threaded and picked my way. I present my conclusions for what they are worth. I am quite aware that many will disagree with me.

Mechanics of Knowledge:

It is a principle of Scholastic epistemology that the human intellect, just because it is a finite intellect, cannot issue into its act of knowing unless it is aided by the object. We all know that our intellect has more or less lethargic periods; it needs to be "alerted", so that it might know this particular object, here and now. That summoning into activity of the intellect's energies must be done by the object. I repeat: man's intellect is not always 'on the wing' of actual knowing. Only with the concurrence of an object will it reach its act; only with some contribu-

tion from the object can the intellect switch on the current of intellection.

This contribution from the object, what is it? Normally it is an indirect contribution: in average human intellection the object influences the intellect, brings it to the simmer of intellection, by the 'species impressa'. This is a sort of quality that the object stamps or fixes in the intellect. Its chief function¹ is to bring the intellect to the simmer of intellection.

In normal human intellection, as I said, the 'species impressa' is the quota contributed to intellection by the object. In normal cases the 'species' is of necessity. No 'species': no knowledge. 'In normal cases': to be precise, in two sets of circumstances:

- (1) When the object is absent, unable to stand 'in the flesh' before the intellect. Then, plainly, knowledge will be impossible unless the object has imprinted on the mind this 'species'.
- (2) When the object, though present 'in the flesh', is too 'inferior' to get into immediate contact with the more ethereal intellect.

It is this second case that is more common. Our knowledge comes across the threshold of the senses, which naturally react to material things. Hence most objects that range themselves before the intellect have a sort of grossness or density or earthiness that, as it were, asphyxiates the intellect. The intellect finds such objects 'ungraspable', unintelligible, until the object ministers to the intellect some 'species' of itself, that can be worked on by the intellect and so enable the intellect to pierce down to the object's self.

So much for average human intellection, where the 'species impressa' is a dire necessity. Now, evidently, the Beatific Vision is not average human intellection. It is the most highly privileged form of knowledge that is conceivable for a human intellect. It implies a knowledge of God that is the exclusive natural prerogative of God himself; it implies knowing God in the style in which God knows himself.²

¹For Suarezians, the unique function of the 'species impressa' is to bring the intellect to its act. For Thomists, that is the chief, but not the exclusive, rôle of the 'species'. It also serves to assimilate the intellect to its object.

²There, briefly, is the marvel and the mystery of the Vision: a mere man shares in that knowledge of God that God has of himself. As a rational creature, man can know God intellectually. But as a mere creature he cannot dream of claiming for himself that particular style of intellectual knowledge of God that is vision. For that is God's own style. It is thus that he knows and loves and enjoys himself. God alone can claim such a style of knowledge of himself as a right, as natural, as necessarily his. To every other being it can come (if it comes at all) only by way of loftiest privilege.

Hence one will hardly be surprised to realise that the 'species impressa' can find no place in Vision. Neither of the two sets of circumstances that demand the 'species' is fulfilled in Vision. First, God, the object known, is immediately present to the mind. Secondly, he is not 'inferior' to the mind. Indeed, on the contrary, so superior is he to the intellect that, as we shall see, it needs an augmentation of its native powers if it is to know him in Vision.

In the Beatific Vision, then, the 'species' is superfluous. According to many theologians, not only superfluous, but also inconceivable. For, of course, the 'species impressa' is a created entity. But, plainly, no *created* entity can represent God as he is in himself. 'As he is in himself'—the emphasis is on these words. Clearly created things can represent God. On earth we have our whole knowledge of God through created things; whatever glimpses and inklings we get of divine perfections is through creatures. Nevertheless nothing created can represent God 'sicuti est', God, whole and entire, just as he is, just as he knows himself to be. To achieve that is fantastically beyond the reach of even the most exalted of creatures. To say the very least, then, any created 'species impressa' is 'de trop' when it comes to the Beatific Vision.

Nevertheless our basic principle still holds good, and must still hold good, for it is a basic principle of human cognition:

"no contribution from the object;
no act of knowledge".

In the Beatific Vision, what is the object? God, as he is in himself. Consequently, God must make some contribution to the act of Vision. He must become not only the object known, but also the means determining the intellect to the act of Vision; he is the factor bringing the intellect to the act of Vision, the factor determining it to know God. God himself, just as he is, must fulfill both these functions in the Beatific Vision.

Most of what I have been saying is expressed by St. Thomas with his wonted lucidity and succinctness. No need to apologise for giving the words in the original Latin. It is one of those many passages in St. Thomas that are so good that if one did not know Latin one might well learn it so as to be able to savour the words of the Master as he wrote them:—

"...divina substantia non potest videri per intellectum aliqua specie creata. Unde oportet, si Dei essentia videatur, quod per ipsammet

essentiam divinam intellectus ipsam videat: ut sit in tali visione divina essentia et quod videtur, et quo videtur".³

Ponder carefully the last words: "et quod videtur, et quo videtur". A whole world of meaning, a whole world of theology, the whole grace tract might be said to be contained in those little but immensely profound words. Briefly they mean this: I shall never see God in Vision unless God first gives himself to me; his self-gift to me is a basic ontological prerequisite for the Beatific Vision. And that self-communication of God to me is what is meant by the grace-life on earth. For in order that I might see God in heaven, already on earth he conditions me for that Vision, by ontologically determining my intellect to Vision. That he effects by his self-gift to me in the supernatural life. Thus and thus only is it true that in Vision God himself will be—et quod videtur, et quo videtur". But let us elaborate this idea.

In the first part of this article we mentioned how certain Oriental Kings hide their faces except from a chosen few, their intimates, the members of the royal household, their family. So it is with God. Never shall we see his face unveiled except we enter, as it were, the divine household. To see God we must first be adoptive sons. One easily understands the immense gap separating mere subjects of a Sovereign from members of the royal family. Only these latter enjoy intimacy with the king, call him 'father', love, not merely fear, him. To have the Beatific Vision we must enter into a union of intimacy with God, have him as a Father, not only as a Creator. Only to his sons can he reveal himself as he is.⁴ Intimacy with God means enjoying things divine, being caught up into the stream of divine life, being 'divinized',

³Contra Gentiles 3/51. Cf. H. Lennerz, S.J.; 'de Deo Uno'; Rome; 1948; nn. 180-183.

M. J. Scheeben well says: "...damit das göttliche Wesen wirklich in sich selbst erfasst und geschaut werde, muss es so innig dem schauenden Auge verbunden, so tief in dasselbe hineingelegt werden, dass es demselben nicht erst durch einen von ihm produzierten Eindruck, sondern durch sich selbst gegenwärtig, und dabei doch so innig gegenwärtig wird, wie die zur Erkenntnis eines Gegenstandes notwendigen Eindrücke desselben in das schauende Auge aufgenommen werden". (Die Mysterien des Christentums'; Höfer's edition; Freiburg; 1951; pg. 549; n. 93).

⁴Scheeben, again, puts emphatically:—"Die Anschauung Gottes, der in ihr liegende Besitz, der auf sie gegründete Genuss Gottes ist recht eigentlich die Erbschaft der Kinder Gottes. Es ist dieselbe Seligkeit, die Gott selbst genießt, die von Natur ihm allein zukommt, und die deshalb nur denjenigen zum Mitbesitze zufallen kann, welche Gott seiner eigenen Würde und Natur teilhaft gemacht und aus dem Zustand der Knechtschaft heraus in seine Familie hineingezogen hat.." (ibid. p. 551).

deified as the Greek Fathers, S. Thomas, Pope Leo XIII and many others do not hesitate to state.⁵ This deification, this adoption as sons, is a stringent prerequisite for Vision. Without it, Vision is impossible. And, according to God's mighty plan, all this conditioning of us, the whole prerequisite, must take place here on earth. This is what is meant by the state of grace, the supernatural life.

Let us grasp this quite clearly: never shall man see the Blessed Trinity unless he has first received the Blessed Trinity. The Blessed Trinity can never be the object of man's vision, unless the Blessed Trinity communicates itself to man, becoming thus the factor that determines man's intellect to Vision. No created entity, we have seen, can bring man to the act of Vision. Only God himself. God's self-communication to man is the prime and radical prerequisite, the ontological basis, if Vision is to ensue. It is indeed a remote prerequisite. Later we shall see that a more proximate condition is also required. But it must be understood that this remote prerequisite is radical.

The next point that must be quite clearly grasped is this: that ontological prerequisite we already have when we are in the state of grace on earth. There is the magnificent significance of the state of grace. However, this significance can never be grasped if one imagines that the state of grace involves only one gift—to wit, the gift of what is called *habitual* grace. It does not involve only that one gift. That is

⁵The doctrine of the "Divinization" is everywhere in the writings of the greatest of the Greek Fathers. In their controversies against Heretics who denied the Godhead of the Holy Ghost their stock argument ran like this:

The Holy Ghost deifies us.

But only God can deify.

Therefore the Holy Ghost is God.

S. Cyril of Alexandria represents the high-water mark of this superb theology of the "Divinization".

See S. Cyril's 7th Dialogue from his 'de Trinit', PG 75/1075-1123; also in his 'Thesaurus', 23rd assertion, PG 75/566 seq. And 'passim' in his treatise and commentary on S. John—PG 73.

Also, most worthy of commendation, is Henri Rondet's "Gratia Christi, essai d'histoire du dogme et de théologie dogmatique"; Paris; 1948; 77-99; Les Pères Grecs; La Divinisation du Chrétien.

A striking passage where St. Thomas asserts our divinization is this: "Unigenitus Dei Filius, suae divinitatis volens nos esse participes, naturam nostram assumpsit, ut homines deos faceret factus homo". (Opus 57). It is cited by the Church in Lesson IV of the Office for Corpus Christi. Again (using the Greek argument): "...solus Deus deificet, communicando consortium divinae naturae per quamdam similitudinis participationem" (Summa Theologica 1/2/CXII/I/c; 3/1/2c; 1/12/5.) These statements are all the more weighty when it is recalled that St. Thomas 'semper formalissime loquitur'.

Pope Leo XIII, in his Encyclical on the Holy Ghost, also uses the current Christian terminology of deification.

a *created* gift; but nothing merely created can explain the glories of the state of grace.⁶ One must realise that alongside this created gift of grace goes the Uncreated Gift, God himself, Father, Son and Holy Ghost communicated to our souls.

In no sense is the indwelling of the Holy Ghost (as this Uncreated Gift is often called) subordinated to, or a mere consequence of, the created gift of habitual grace. Rather both gifts, created and Uncreated, go together, are indissolubly associated, exercise on one another a reciprocal causality. The two gifts are, of course, really distinct; as really distinct as created is from uncreated. Yet never can they be dissociated. That indissoluble interconnection explains why in Scripture or Tradition one or other might be mentioned indifferently. Where one is, there, too, is the other, with indefeasible, metaphysical necessity. Hence in Sacred Scripture the supernatural life is mostly described by the indwelling of the Holy Ghost.⁷ In the Greek Fathers it is almost exclusively so described. Or, better: so preponderantly and magnificently do the Greek Fathers stress the indwelling of the Holy Ghost and the union with the Three Divine Persons that sometimes one has to look hard and make deductions to find the created gift.

However, in later centuries, particularly in the sixteenth, the exigencies of the controversies against the Protestants led to an elaboration of the doctrine of Sanctifying Grace as a created reality, intrinsic to the soul, a quality and an accident. The Protestants defended their theory of an imputed, extrinsic justification. To demonstrate how sham and false that theory was, Catholic champions had to underline the created, intrinsic gift of grace. Nevertheless, whether the emphasis is laid on the created or on the uncreated gift, both are possessed by the just man; both must be there, indissolubly interconnected, exercising on one another reciprocal causality; mutually prior to one another in different fields of causality.

What metaphysical explanation of the data of Tradition is forthcoming? How can one interpret in philosophical concepts the mutual

⁶Beumer (in 'Wissenschaft und Weisheit'; 1943; p. 36) well says: "Es ist ... nicht einzusehen, dass durch ein geschaffenes Anderssein—accidens—, wie es die heiligmachende Gnade besagt, eine Seinsstufe erreicht werden soll, die nicht nur über den konkreten Menschen, sondern über jedes beschaffene Sein, auch das bloss denkbare und rein mögliche, hinausgeht..."

Cf. also S. Athanasius: 'oratio II contra Arianos', 68, 69, 70; PG 26/293-300.

⁷Cf. Rondet, *op. cit.*, chapters 3 & 4; Rahner: "Zur Scholastischen Begrifflichkeit der ungeschaffenen Gnade"; Zeitschrift für Katholische Theologie; 1949; p. 137f.

relations in which created and uncreated gifts stand to one another? Not a few modern theologians like to seek the answer to these questions in the field of intrinsic, not extrinsic, causality.⁸ They stress that the grace-life, the supernatural life, is first and foremost a *union* with the Blessed Trinity. Efficient or extrinsic causality must be postulated for the 'fieri' of that union. But once the union is considered as effected, no explanation in the line of efficient causality can satisfy. For efficient causality, being extrinsic causality, implies not a union between cause and effect, but an opposition. Hence, in order to explain the union implied by the grace-life, they turn to intrinsic causality. Their explanation might be put thus:—

The Blessed Trinity, out of infinite love, communicates itself to man. God is, as it were, a "quasi-form", the uncreated Act; man is the potency that is "actuated" by this act or "quasi-form". In no sense, of course, does God *depend* on man, as the form does on the matter it informs. Hence God is described not simply as a *form*, but as a "quasi-form" or an Uncreated Act. Now, man of himself is fantastically ill-suited to receive the self-communication of almighty God. He must therefore be elevated, disposed, prepared. What disposes and elevates and strengthens the soul to receive God's self-communication is the created gift of grace. That created gift is, therefore, a last disposition. Like certain other last dispositions it necessitates the advent of the quasi-form or act; and it exists only under the aegis of the quasi-form; it is simultaneous with the quasi-form; they come together, and stay together. Created grace operates in two different fields of causality: 1) as a 'dispositio ultima, quae est necessitas ad quasi-formam', its causality is reductively *material*; 2) as a quality, lodged in the soul of the just man, its causality, like that of any quality, is *formal*. Under this aspect, created grace is that 'unica formalis causa' of which Trent speaks (Sess. 6/cap. 7).

It is to be noted that as the created gift is a last disposition for the quasi-form, it in no sense hinders the immediacy of the union between the soul and God; rather it makes that immediate union feasible. With-

⁸I have in mind particularly K. Rahner. His theory is adumbrated in the article mentioned in note 7 above and is fully developed in his *Codex—'de gratia Christi'*, Innsbruck, 1951, pge. 195-215.

Rahner professes himself indebted to the brilliant articles of de la Taille: "Actuation créée par acte increé", *Recherches de Science Religieuse*; 1928; 253-269. And: *Revue Apologétique*; 1929; 5-27 and 129-146. Even if one does not accept all de la Taille says, one is forced to admit that he has probed deeply into this problem.

out such a last disposition no such sublime union could take place. Thus the grace-life, with rigorous indefeasibility, demands the presence of both the created and the uncreated gifts. They are the two, indissolubly linked elements of our grace-life. They are commonly called habitual grace and the Holy Ghost indwelling our souls.

Grace, Seed of Glory:

Once it has been grasped: 1) that God's self-communication to the soul is an indispensable prerequisite for the Beatific Vision, and 2) that already on earth those in the state of grace enjoy God's self-communication, then it will be readily understood why Christian literature loves to proclaim the close link between grace here and glory there.

St. Thomas is a particularly competent witness to this tradition. For him grace is glory in embryo. Between grace and glory there is neither generic, nor specific, nor even numerical difference.⁹ There is merely the difference of maturity, as the seed differs from the tree, as the child from the man. (This last is St. Paul's idea).¹⁰ The difference, hints St. Thomas, is not even so marked as that between the tree in flower and the tree in fruit; it is the mild difference between green fruit and that same fruit filled and swollen "with ripeness to the core".¹¹

Of course, S. Thomas is merely elaborating scientifically the data of Sacred Scripture. The whole Scholastic teaching of grace as the "inchoatio formalis gloriae" is thoroughly scriptural. St. Paul insists that God has already given us, here on earth, the *earnest* of the Holy Ghost.¹² That word: "*ho arrabon*", '*arraha*', 'earnest' "caution-money" is a legal or commercial term with a technical sense. It means something already deposited with us, a first instalment which is a guarantee of fuller possession to come. In many places St. Paul teaches expressly that now we possess the Holy Ghost; in these places where he speaks of the 'earnest' of the Holy Ghost he is, therefore, indicating two facts: 1) present possession, and 2) promise of fuller possession. The present

⁹"...*Gratia Spiritus Sancti, quam in praesenti habemus, etsi non sit aequalis gloriae in actu, est tamen aequalis in virtute, sicut semen arboris, in quo est virtus ad totam arborem*". (Summa Theol. 1/2/114/3/ad 3).

¹⁰I Corinthians XIII/II: "When I was a child, I spoke as a child, I felt as a child, I thought as a child; now that I am become a man, I have made an end of childish ways. For now we see in a mirror obscurely; but then face to face".

¹¹Summa Theologia 1/2/69/2/c. Note these words: "...*gratia et gloria ad idem genus referuntur; quia gratia nihil est aliud quam quaedam inchoatio gloriae in nobis*".

See painstaking study: "L'union de grâce selon saint Thomas", by Robert Morency, S.J.; Montreal; 1950; especially pg. 224, etc.

¹²II Corinthians 1/22; 5/5; Ephesians 1/14.

possession heralds the Beatific Vision, which is fuller just because fully conscious, because Vision, no longer a possession only in the twilight of Faith.¹³ So in Rom. 8/23, St. Paul speaks of our having "the first-fruits of the Spirit"; already we are indwelt by him; but a further instalment awaits us. St. John asserts that those who believe in Christ already have everlasting life.¹⁴ Already, says John, we are adoptive sons; as yet we do not know what awaits us in glory:

"Beloved, NOW we are children of God, and it hath not yet been manifested what we shall be. We know that if he be manifested, we shall be like him, because we shall see him even as he is".¹⁵

"*Light of glory*":

It may be asked why here on earth we do not enjoy the Beatific Vision, seeing that we have the ontological prerequisites for it. Various reasons can be alleged.

1) The first is a psychological difficulty. Here on earth all our knowledge reaches us through the gates of our senses and is tarred with the brush of its origin. For the Beatific Vision the senses can prove only a barrier. In the Vision of God no created intermediary whatsoever can intervene. Above all, nothing so opaque and groping as sensory knowledge can play any rôle there.¹⁶ Only when death severs the normal dependence of mind on senses can the Beatific Vision become a psychological possibility.¹⁷

2) Any dross or stain of sin is a barrier to Vision. Mortal Sin undermines the Vision at its base, by destroying the supernatural life of the soul and with it the ontological prerequisite for Vision. But even venial sin or the debt still owing for sin makes Vision impossible. Hence even after death the Vision will be deferred till the soul is purified and cleansed in Purgatory.

¹³Cf. I.F. "Sagüés, S.J.; 'de novissimis'; Madrid, 1951, n. 124.

¹⁴John 3/36; 5/24; 6/40, 47, 54. Cf. *Bonnetain*, Dictionnaire de la Bible—Supplément; 3/1103, 1242 f.

In the Credo, we say: "Credo in ... *vitam aeternam*". *Scheeben* has some admirable pages on the meaning of 'eternal life' in Sacred Scripture and Tradition. His key-words are these:—"Das von Christus uns verheissene ewige Leben ist nicht bloss deshalb ewig, weil schlechtweg in irgend welcher Weise unsterblich, unvergänglich, sondern deshalb, weil es ein Ausfluss des absolut ewigen, des absolut prinzip—und end—losen sowie unveränderlichen Lebens der Gottheit ist..." (op. cit. p. 553. See pp. 552-555).

¹⁵I John 3/2.

¹⁶See H. Pope's article—"The Beatific Vision of God", in 'God—papers read at the summer school of Catholic studies'; London, 1931; particularly pgs. 155-166.

¹⁷It seems that only by God's miraculous intervention could the Beatific Vision be granted to a 'welfarer'.

3) However, even after death has freed the soul from its dependence on the senses and thus made the Vision psychologically feasible; even after all sin has been removed and all debt by Purgatory, still the Vision cannot take place unless a proximate condition is fulfilled. I have shown the necessity of God's self-communication; without that no Vision. That is the object's contribution to Vision. Yet that prerequisite is *remote*. From revelation we learn of the necessity of something more—a proximate preparation. It is what is called the '*lumen gloriae*': '*light of glory*'.

We know of the *existence* of this light of glory from Revelation. Its existence is '*de fide*'.¹⁸ As to its nature, here there is need only to state a few facts about it. It is a created, abiding, supernatural gift, that elevates and 'primes' man's intellect for the very act of Vision. It adapts and disposes, braces, strengthens, sublimates the intellect itself for 'the Vision Splendid'.¹⁹ It is not itself an object of knowledge; in no sense is it a filter or veil hindering the immediacy of the Vision; it advances, does not thwart, this immediacy.²⁰ This light of glory is no metaphysical 'luxury' or superfluity. It is a necessity. To approach the Vision of God, man must himself be "appareled in this celestial light", for otherwise he would be blinded by the white intensity of God's light and burned by the unquenchable glow of his love.

Conclusion.

Abraham stands out as one of the grand figures in the history of our race. God beckoned him away from the comfortable circle of his home, relatives, friends, people. A long, wearisome journey he had to undertake; here and there a brief sojourn; always amongst strangers who were often treacherous; heroic output of physical and mental energy; unflagging courage; unswerving obedience. When he would

¹⁸See the fifth error condemned by the oecumenical Council of Vienne, 1311-1312; Denzinger 475.

¹⁹*Summa Theologica*, 1/12/5; *contra Gentiles*, book 3, chapters 53, 54, 55, 57, 58. Cf. also *Lennerz*, op. cit., n. 178f.

The created gift of the '*lumen gloriae*' stands to the uncreated gift of the Vision as habitual grace to the Indwelling. This point is worth noting: While the '*lumen gloriae*' is a precious, supernatural gift, absolutely necessary in order that the Vision can take place, no one would dream of concentrating on it, or preaching it rather than the Vision itself—it is our union with God himself in Vision that is our reward exceeding great. How strange it is, then, that many theologians and preachers, when dealing with our grace-life on earth (which is a parallel to, and prerequisite for, Vision) think primarily of the created gift and leave the Uncreated Gift, our immediate union with God himself, in comparative eclipse.

²⁰*Lennerz*, op. cit., n. 123.

settle, again would come the imperious, divine whisper: 'Not here, further on! go still further'.

How did he endure it all? What was his lodestar, his motive? That we know. God had told him: 'I shall be your reward exceeding great'.

Re-think this great history with Christian thoughts. There is the allegory of a Christian's life. All he does and suffers is done because he too has heard words of golden promise: 'I myself shall be your reward exceeding great: I, the triune God, Father, Son and Holy Ghost. Nothing less than myself. I give you myself now, on earth. I am yours to possess; and in Heaven you will know me without the veil of Faith. You will have the Vision Splendid, knowing me as I know myself, knowing that possession of me that already is yours; realising that indeed you are a sharer in the divine nature. Yes, I myself shall be your reward exceeding great'. "*Merces tua magna nimis*".²¹

"Jesu, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio:
Ut, te revelata cernens facie,
Visu sim beatus tuae gloriae.

Amen".

J. P. KENNY, S.J.

(The End)

²¹*Genesis* 15/1. *Psalm* 83 is infinitely expressive for a Christian who has meditated on the Beatific Vision.

S. Augustine loves to let his mind linger on the—

'terra viventium... ubi est spes nostra et portio: Dominus' (de Bapt. c. Don. I/XV/24; PL 43/123).

His immortal words—

"...fecisti nos ad te; et inquietum est cor nostrum donec requiescat in te..." (Confess I/I),

have their full significance only in the Beatific Vision.

In this last note I would like once more to stress the *mysteriousness* of the B.V. St. Thomas seems to regard it as more of a mystery than the mystery of the Incarnation. He says that one of the reasons for the Incarnation was that it made the mystery of the Beatific Vision no longer *incredible*:—

"Non enim restat incredibile quin intellectus creaturae Deo uniri possit, eius essentiam videndo, ex quo Deus homini unitus est, naturam eius assumendo". (Comp. Theol., c. 20).

Cf. Lennerz, op. cit., n. 169, and Scheeben, op. cit., nn. 82 and 93.

Archdeacon John McEncroe, III. (1795-1868)

Summary: Dr. Ullathorne's observations on state of the Church in the Colony—Fr. McEncroe lauds the work of Fr. Therry—Brief resumé of Catholic events prior to Fr. McEncroe's arrival—His loyal co-operation with Fr. Therry—His success with the prisoners arouses resentment—Replies to calumnies of the Press.

When Dr. Ullathorne arrived in Sydney as Vicar-General in 1833 he found, to quote his Autobiography¹, written almost forty years afterwards, "a crooked state of things requiring to be put straight." The chief cause of all the "crookedness" was Father Therry. He was not a man of business . . . he had neglected to secure the title deeds of the land on which St. Mary's was being built . . . he was generally in conflict with the Government and, what seems to have irked the young Doctor most of all, "he was wonderfully popular with the masses both of Catholics and Protestants who thought Almighty God did not shine on anybody as He shone on Father Therry."

Fortunately, we are not dependent on the Autobiography's far from magnanimous account for a proper estimate of the character and worth of Australia's pioneer Priest. Even as Dr. Ullathorne wrote, there was still living at St. Patrick's, Church Hill, one whose intimate knowledge of Father Therry over an almost uninterrupted period of thirty-two years eminently fitted him to speak with authority and to reveal to future generations what manner of man he really was. Few, indeed, were better qualified than the venerable Archdeacon McEncroe to paint the hardships of the early days, to describe the obstacles deliberately placed in the way of the Catholic missionary by a government that had already expelled one Priest and made no secret of its determination to keep Australia a Protestant colony, and to relate how the title deeds had been deliberately withheld when the worst site for a Church in all Sydney had been thrown, as it were, to the Catholics. If we here quote rather freely from the Archdeacon it is not so much to vindicate the good name of Father Therry as to shed some new and revealing light on the interesting period now reached in our story; it will serve also to illustrate the mutual respect and affection that always characterised the relations between those two simple brave men whom death alone could remove from their posts of duty.

¹See *From Cabin-Boy to Archbishop*, PP. 60, 123.

Describing their first meeting as far back as the year of Waterloo, the Archdeacon observes²: "When I first saw Father Therry celebrating mass in the Chapel of St. Patrick's College, Maynooth, in 1815, little did I think that so slender and apparently delicate a young Priest was destined to come and labour at the extremities of the earth, amidst the outcasts of society such as are generally to be found in a penal colony. A fellow student of Father Therry's in Carlow College, remarked to me a few years later, on hearing of his appointment as Chaplain to the convicts of Botany Bay, that he feared he would never be able to perform the duties of such a mission. The results, however, soon removed those fears and apprehensions. . . . The site for St. Mary's having been at last fixed upon, he lost no time in opening a subscription list, and had the satisfaction of seeing the Foundation of this noble structure laid by the benevolent Governor Macquarie in less than a year and a half after his own arrival in Sydney. He got a few assigned servants to labour in building the Church under the watchful care of the late James Dempsey, a sincere and true-hearted Catholic, who once visited Calcutta to solicit the alms of the faithful for the infant Church of Australia. Father Therry was unceasing in his efforts to raise subscriptions and to carry on the work which will be an enduring monument to his name and to the generosity of the poor people who contributed much from their slender means. He received considerable sums also from the respectable and wealthy Protestants, by whom he was held in great veneration. . . .

"Sir Thomas Brisbane, who succeeded Macquarie, was very favourable to Father Therry, seeing his worth and his valuable services to both free and bond. He went on well, too, for some time with Governor Darling; but the good Priest, ever solicitous for the faith of the flock entrusted to his care, saw that many of the Catholic Children, through attending Protestant schools, were in danger of losing their faith (as some of them did), and that the orphan children of Catholic parents were being sent to Protestant orphanages where they were brought up as Protestants. Father Therry strongly remonstrated against this system of proselytism, and some expressions of his in a letter published in the *Sydney Gazette*, were construed into an insult and offence against one of the Church of England clergymen. Father Therry explained and showed that a certain word found in his letter had not the meaning imputed to it. But all to no purpose; his salary was forthwith with-

²*Loc. Cit.*

drawn and positive orders issued to prevent his admission to the gaol, hospital, or any other public institution. But Mr. Wentworth, Dr. Bland and other honourable men took his part and referred the matter to Sir Francis Forbes, the then Chief Justice of the Colony, who at once declared to the Governor that he had exceeded the limits of his powers and that he had no right to prevent any patient or prisoner from receiving the rights and consolations of religion from the clergyman of his choice. . . ."

The Archdeacon then recounted many instances of Father Therry's indefatigable labours and heroic devotion to duty, and proceeded: "When Governor Darling's government perceived that they could not drive Father Therry from the colony by force, as they did Father O'Flynn, they had recourse to what they supposed to be more effective measures. They offered him a free passage home and £300 by way of inducement, which were indignantly rejected by the zealous follower of a crucified Master. He told them that all the wealth at their command would not tempt him to abandon the Catholics of the colony in their then pitiful state. But the cunning of his opponents led them to vilify him with the Home Government in the hope that he would be recalled. They represented to the authorities in Downing Street that he must be insane, as no man in his senses would attempt to build so large and magnificent a Church as St. Mary's for a congregation of convicts and ticket-of-leave men. A respected friend³ of mine assured me that this was a fact, for when he was appointed to a responsible position in New South Wales in 1831, he asked the authorities in Downing Street how many Catholic Priests were in the colony, and was astounded to be told that there was only one and that he was mad. It is true, indeed, that to commence such a Church as St. Mary's at that time and under the then circumstances of the colony was a very bold and courageous undertaking. But it was proof of Father Therry's wonderful foresight into the future greatness of Australia. . . ."

Poor Father Therry! A fool he was called and a visionary by men of smaller minds and lesser vision, but even the great Ullathorne lived long enough to have to admit that there was something in his apparently extravagant dreams after all. "What wonders have been passing at Sydney", he wrote from Oscott in 1886. "I have received all the papers. Thirty-five steamers went out to meet the Cardinal Archbishop, almost

³The friend was J. H. Plunkett and the incident further explains that good man's insistence on Father McEncroe's accompanying him to Australia.

all the Bishops were there, and the whole city went down to the water-side to receive him. The procession to the Cathedral was an amazing spectacle; the Cathedral was filled with the leading men of the city. To me it is the most marvellous spectacle . . . struggling as I was there with three priests."⁴

Struggling most of the time without any Priest to assist him, Father Therry had the roofing of his beloved St. Mary's well under way by the middle of 1832, and it is not at all improbable that Father McEncroe had his first glimpse of the stately edifice as his ship, the *Southwark* (a small vessel of 350 tons, with 150 female convicts on board), ploughed its way up the Harbour. With the final stages of completion and the varying fortunes of that historic Church his own life was henceforward in a great measure to be identified. As Head Priest, or administrator, for almost twenty years, his would be the chief responsibility for its material welfare when it had laid aside its humble appellation of 'chapel' and assumed its destined and more fitting robes of Cathedral and Benedictine Abbey; and, finally, to his sad lot would it fall to witness its complete and terrible destruction and to speak over its smouldering ruins the grand and stirring panegyric that roused the whole nation as it were to speed its more glorious restoration.

Contrary to what they had apparently been led to believe in London, Father McEncroe and Mr. Plunkett found on arrival that Father Therry was not the only Priest in the colony. Indeed, as far back as 1826, when the old missionary had first run into trouble with the despotic governor, a Father Daniel Power had been brought out to supplant him and given the exclusive right to act and speak for his Church. But Father Therry was not to be ousted as easily as all that. Refused permission to celebrate Mass any longer in the Court House, he countered by quickly erecting St. Joseph's Oratory with some of the money collected for St. Mary's. He was thus enabled to hold his congregation and to snap his fingers at the enraged Darling, who then, it would seem, conceived the mean retaliation of demanding back part of the land that had been granted by Macquarie on the colourless pretext that the troublesome Priest had fenced in more of Sydney Park than he was entitled to. Between the governor and his fellow-Priest, Father Power soon found himself in an invidious position. He does not appear to have been a man of particularly strong character, and nobody was more disappointed

⁴*Letters of Archbishop Ullathorne*, PP. 475, 477.

than his friend Darling when death intervened and removed him from the scene in March 30, 1839. In justice, however, it must be pointed out that the dark cloud that has for so long obscured the poor Priest's memory has no better foundation than the irresponsible and malicious statements of self-styled "leading Catholics", one of whom was responsible for the oft-quoted pontifical pronouncement: "I regret that he ever came to an English colony. He is now before his and our great Judge, but I must say it was very ill-judged to send him on a mission like this". Records show that the unfortunate Priest was hardly cold in his grave when those same unctuous critics (hypocrites is perhaps a better word) had seized his little farm at Campbelltown and otherwise devoured his meagre substance.

For some time the restrictions on Father Therry's activities were of necessity somewhat relaxed but tightened again as relentlessly as before when Father Christopher Vincent Dowling, O.P., arrived to take Father Power's place, in September, 1831. Profiting not at all by his predecessor's dismal experience, Father Dowling set to work to assert his seniority and to take over responsibility for the new Chapel from Father Therry. Governor Bourke evidently summed up the situation and, realizing that such an approach to such a man was not exactly conducive to harmony in the fold, took advantage of Father McEncroe's arrival to post the over-zealous Dominican to Windsor, where he had all the scope he needed for his church-building propensities.

It was a period of depression. Prices for fat cattle had dropped from £15 or £16 a head a few years back to £1; a good sheep could be had for 5/-; the congregation at St. Mary's, always the poorest section of the community, were having a lean time. But instead of identifying himself, as Father Dowling had done, with the ever-present pessimistic Hanrahans, who feared that they would all be ruined irreparably before the Chapel could ever be completed according to Father Therry's grandiose plans, Father McEncroe wisely decided to eschew all such contentious matters and concentrate his time and attention on the gaols, hospital and other public institutions. The success that attended his efforts were soon demonstrated in no uncertain manner. The great number of non-catholics who sought the ministrations of the good Priest stirred up again all the old intolerance that had slammed the doors on Father Therry seven years before, and a vicious campaign was started in the *Sydney Gazette* to belittle what were contemptuously called "At the foot of the gallows conversions", and to convey the im-

pression that all such converts were "low, ignorant men", incapable of deciding what religion it was best to die in.

Fortunately, Father McEncroe was just the man to deal with such ill-bred criticism. His sound theological training together with the invaluable experience he had acquired as editor of Bishop England's *Miscellany* were often and brilliantly displayed during his long years in Australia, but rarely with more devastating effect than in the long letter in which he calmly and with dignity completely disconcerted the traducers of the Church on this occasion. Among the hoary old calumnies he disposes of it is interesting to recognise such familiar evergreens as the supposedly high percentage of Catholics in prison, that Priests perplex dying persons with agonising doubts, etc., etc. This is how he deals with some of them⁵: "I am glad of having an opportunity of placing in the true light an observation frequently made to the disparagement of the Catholic Church in this colony, viz., that nearly all those who have been executed have been Roman Catholics. It is true that the greater part die professing that faith, and that one-half of them lived as Protestants. You never hear of a Catholic becoming a Protestant at the hour of death. Some salutary reflections may be drawn from this fact. . . . During the last twelve months, I have attended twenty-two men to execution in Sydney; nine or ten of these men *did* not profess the Catholic faith till after sentence. They called themselves Protestants, but seemed to have paid during life little or no attention to any form of religion. . . . You seem to think that a man in this situation could not give "a reason for the faith that is in him." I have a better opportunity of forming an opinion of the motives and sincerity of such a change—a change, I hesitate not to say, founded on conviction, for, if not founded on conviction, I could not administer to them any of the rites of the Catholic Church. Death is a persuasive teacher; the grave unfolds many truths hid by the clouds of human passion or obscured by a vicious education. When the sinner sees that he is about to pass through the gates of eternity and stand before the judge of the living and the dead, he seriously considers the great truths of religion and seeks for the guide that is most likely to conduct him in safety. I have met with no culprit who did not know the *Apostles' Creed*. There he professed his belief in the Holy Catholic Church. The title 'Catholic', laid down by the Apostles as a distinctive mark of the Church of Christ, fixes his attention on the Catholic Church in communion with the Bishop of Rome. He lays aside all subtle evasions and throws himself

⁵Moran, *History*, P. 133.

with confidence on that Church, hopeful to find therein all truth and the means of being reconciled to his God through the merits of his Saviour

“You suppose that a ‘low ignorant man’ under sentence of death is incapable of deciding what faith it is best to profess at the hour of death. Should he follow the Protestant rule of taking the Bible and his private judgment as his guide he would certainly be perplexed . . . He adopts the Catholic rule which teaches him that Christ founded His Church upon a Rock against which the gates of Hell cannot prevail, that He promised to be with that Church to the end of time, teaching all truth, and that His Holy Spirit would abide with her forever; that the Church is the pillar and ground of truth . . . This is the way in which even fools cannot err, and this is the way by which the unfortunate criminal wishes to pass to another life. . . .”

In that same year (1832-33) a memorial,⁶ drawn up at a great public meeting and signed by two thousands persons, had been presented to the Governor by Father McEncroe, John Hubert Plunkett, Roger Therry, and two Protestant gentlemen, asking for recognition of the Catholic claims in regard to education, for help to complete St. Mary’s and for the restoration of Father Therry’s salary. In his reply, Sir Richard had been most gracious. He would immediately lay before the Secretary of State their petition on behalf of Father Therry. He had already, he said, taken steps to place on a better footing the Catholic Schools then in existence and would be glad to receive applications for the establishment of additional ones. He finished by reading extracts from a letter of the Earl of Bathurst giving him instructions to assist in the building of the Catholic chapel.

All this real progress, it must be remembered, had already taken place when the Vicar-General, Dr. Ullathorne, suddenly appeared with his new broom to clean up “the crooked state of Things” in New South Wales.

(To be continued)

R. WYNNE.

*

*

*

*

SHORT NOTICE

THE GRAVES AT KILMORNA. By V. Rev. Canon P. A. Sheehan Longmans; pp. x + 373. Australia retail price 12/3.

Canon Sheehan’s novels have had a good measure of popularity for many years. There is no need, therefore, to do more than note the fact of a new edition of this, his posthumous work. Mr. J. B. Morton has introduced it with a brief study of the circumstances and state of mind in which it was written. This introduction is a great help to full understanding. The volume itself is strongly bound and well set out.

B.J.

⁶Kenny, *Progress of Catholicity in Australia*, p. 59.

Dogmatic Theology

THE SACRAMENTS AS REMEDIES.

The Church was founded to continue the work of Christ who came that men might have life, and have it more abundantly. Our Saviour left to His Church seven Sacraments, fountains of living water springing up to life eternal. These Sacraments through which the Church brings life to the souls of men are essentially mysteries of faith. And the purpose of this article is to outline one aspect of that mystery, to consider the Sacraments as remedies of sin. This concept of the Sacrament as medicine appealed strongly to the theologians of the middle ages; and it was by their efforts that the Church came to a fuller understanding of her Sacraments.

To consider the Sacrament as medicine is to consider it in relation to health and disease. We cannot prescribe a remedy without diagnosing the illness, and we cannot talk of disease without considering the original state of health. Applied to the supernatural life, the Sacramental medicine implies a background of original justice and original sin. So we must first examine the human race in its state of perfect health; then determine the disease of humanity; and finally estimate the efficacy of our remedy. For these are the three ages of man's spiritual life—the perfect health of original justice, the disease of original sin, and the restoration to health by means of the Sacraments.

1. THE PERFECT HEALTH OF HUMAN NATURE—ORIGINAL JUSTICE.

The first man was created in the state of sanctity and original justice. Adam fresh from the creative hand of God was elevated to the supernatural order; he began his life on earth in a condition of wonderful dignity and nobility. His soul was sanctified by the gift of grace which made him a partaker of the divine nature, a little less than the angels. This was the very essence of innocence and the formal element of original justice. In addition, the first man was gifted with integrity. Adam's nature was perfectly ordered within itself, since the lower faculties were controlled by reason. He was not blinded by passion, nor confused by ignorance, as we so often are. God conferred on him the privilege of integrity which subjected the passions, especially concupiscence, to the cool domination of reason. The existence of this privilege is delicately expressed in the second chapter of Genesis: "Both

went naked, Adam and his wife, and thought it no shame". Our first parents were blessed with the fresh innocence of children, while retaining the mental maturity of adults.

The world in which Adam lived was a world of perfect harmony and order. From the first day of human history there was perfect harmony between the soul and God, because man was perfectly subject to God through sanctifying grace. He began his earthly career conscious of his eternal destiny; the Creator was an intimate friend with whom he walked in the cool evening shade of Paradise. The relationship between man and God was perfect. But man was also at peace with himself. There was a perfect balance between soul and body by virtue of the gift of integrity. Passion and concupiscence followed the direction of reason and the driving force of a will vivified by charity. The gift of integrity meant complete harmony between body and soul. Such was man's condition in the state of innocence. He was a creature of grace and integrity, the friend of God and the master of himself. This was the state of perfect health.

2. THE ILLNESS OF HUMAN NATURE—ORIGINAL SIN.

In the Biblical account of Genesis the fall of Adam succeeds his creation with startling rapidity. The next chapter in man's life opens with the ominous words: "Of all the beasts which the Lord God had made, there was none that could match the serpent in cunning". Man and woman have come into contact with another spirit, the spirit of rebellion. They have matched themselves against the devil, who was to prove a liar and a murderer from the beginning. We can follow the swift descent from innocence to sin in the headlong verses of Genesis. The overwhelming temptation to be like God, knowing good and evil; the violation of God's commandment; the awareness of nakedness; the futile attempt to hide from God—these details are supplied in rapid succession. And with the narration of these events humanity finds itself in another world, in the condition of original sin.

Adam's condition has certainly changed. He has now a knowledge of good and evil, but he is not like God; he tries to avoid the Creator, who was once his friend; he is destined to return to the dust from which he came. It is in these vivid contrasts that revelation insinuates the altered condition of humanity. Man has lost grace and integrity, and has become subject to death and to the rebellion of concupiscence. The second chapter of man's life closes with his banishment from Paradise which is barred forever with a sword of fire.

The whole human race is involved in the disaster of Adam's sin. Our first parents bequeathed to the world an inheritance of sin which is transmitted by carnal generation. We are the children of Adam. We cannot deny our parentage, nor refuse our inheritance. To understand ourselves and the world in which we live, it is necessary to understand the doctrine of original sin. Man has fallen from his primitive perfection through the sin of Adam. Thus are explained the sufferings and anguish of life, the problem of evil, man's conflict within himself, the constant struggle between ideal aspirations and inferior instincts. The illness of original sin has left its mark on man, on society, and on the world. We must estimate the nature and extent of that spiritual illness, if only to emphasise the remedial power of God's Sacraments.

In defining the nature of original sin the Church has avoided two extremes of thought. She has condemned every attempt to consider original sin as an intrinsic corruption of man's nature. This was the pessimistic theme of the reformation, which was developed so ruthlessly by Martin Luther. Original sin, he says, is privation of all rectitude. It is a proneness to evil, a nausea towards goodness, a loathing of light and wisdom, the love of error and darkness, the abomination of good works, a swift descent to evil. Man is essentially a creature of corruption. To adopt this doctrine is logically to deny the power of the Sacraments, since man is beyond redemption and healing. A completely opposite view of humanity is presented by the Pelagians and their modern counterparts. By his own natural power man can avoid all sin and achieve his immortal destiny. He is the arbiter of his own fate and the master of his destiny. Original sin was the personal sin of Adam, and is not transmitted to his descendants. In this system the Sacraments are equally unnecessary, not because man is so corrupt but because he is so perfect.

Modern philosophies of man, quite unconscious of their ancestry, fluctuate between these extremes. They can debase man to the level of an animal. They can exalt him to the rank of a god. But no one except the Church has ever presented a completely balanced view of man and his fallen nature.

In the definitions of the Council of Trent the Church combines realism with hope. She insists on two truths: that man is changed for the worse by original sin; that he is not intrinsically corrupt. Man's free will is not extinguished by original sin, but weakened and inclined to evil; he can still be restored by the grace of God.

Theologians give expression to the same truth by considering original sin as the privation both of grace and of integrity. As a result of this twofold privation the human soul is averted from God and becomes subject to concupiscence. Every man born of Adam has a certain lack of balance in his nature. This will be clear if we recall the nature of original justice. In it there was perfect harmony between the soul and God, because of the gift of sanctifying grace; in it there was perfect harmony between the soul and the body, because of the gift of integrity. Original sin has destroyed this harmony and introduced a twofold disorder. There is discord between the soul and God, insofar as man is born with his will directly averted from his last end. There is discord within man himself, insofar as man is now subject to concupiscence. The disorder of concupiscence is so obvious that St. Thomas regards it almost as a proof of original sin.¹ The complete harmony of original justice has been replaced by the disorder of original sin. Man's natural faculties of intellect and will remain intact; but the soul must now struggle to master the lower appetites with their insistent demands and desires.

This deterioration of human nature is particularly manifested in the order of operation. Man's lack of balance is continually displayed in his activity. We can pass judgment on our nature and find it guilty of ignorance, malice, weakness and passion. St. Thomas traces all these defects to the wounded nature which we inherit from our first parents. As a result of original sin man's natural inclination to virtue has been diminished, and this defect of nature is intensified by personal sin. Through actual sin the reason is obscured and the will hardened in evil, good actions become more difficult and concupiscence more impetuous.²

All the consequences of original sin are admirably summarised in the traditional formula: "By the sin of our first parents, man was despoiled of grace and wounded in nature". Man is not only stripped of grace and of the privileges of innocence, but carries in his nature the four wounds of ignorance, malice, weakness and concupiscence. This is the natural inheritance we receive from Adam—the impoverished estate of humanity.

We can now estimate the damage which Adam's sin inflicted on the human race. The first man by his sin lost for himself and for us sanctity and original justice, and transmitted to us a fallen human

¹*Contra Gentiles*, IV, 52.

²*Sum. Theol.*, I II, q. 85, a. 3.

nature deprived of grace and wounded. The nature which we inherit at birth is deprived of the supernatural vitality of grace, and its natural inclination to virtue is weakened. Some spiritual remedy must be applied to our nature both to restore life and to heal the wounds of sin.

3. THE RESTORATION TO HEALTH—THE SACRAMENTS.

Peter Lombard, the great master of theology in the middle ages, opens his treatise on the Sacraments by describing them as medicines which are applied by Christ Himself to our wounded human nature. Christ is presented as the Good Samaritan who bandages the wounds of fallen humanity and restores to health. "The Samaritan approaches the wounded man and applies for his cure the bandages of the Sacraments, because God has instituted the Sacraments as remedies against the wounds of original and actual sin".³ This interpretation of St. Luke's parable is simply the continuation of a tradition, which identified the man who fell among robbers with our own fallen humanity which was stripped of the garment of grace and wounded in nature by the robbery of sin. The allegory is completed by referring the oil and wine and bandages to the Sacraments.

This concept of the Sacrament as a divine medicine had already been outlined by Hugh of St. Victor. He considers that the complete understanding of a Sacrament involves five truths: (1) God is the only physician who can heal the spiritual disease of man since salvation exceeds all human power and skill; (2) man is the suffering patient who is beyond human aid; (3) the priest is the minister of God and the servant of man; (4) grace itself is the spiritual medicine and remedy of sin; (5) the Sacrament is the vessel which contains grace.⁴ Here the process of Sacramental healing is described by comparison with the natural means adopted to cure the sick. God has instituted the Sacraments for man's salvation, and has adapted them to man's understanding. The Sacrament is applied to the body as though it were an ordinary medicine; but it has a divine power to heal the soul which is infected with sin.

To this realistic conception of the Sacraments, Hugh of St. Victor added an element of mysticism.⁵ God, who is all powerful, could have healed the wounds of sin without the use of any Sacraments. But God employs material things, such as oil and water, in the production of

³Lib. 4, dist. 1, 1.

⁴*De Sacramentis*, Lib. 1, 9, 4.

⁵*Op. Cit.*, Lib. 1, 9, 3.

grace for three reasons: to humble man, to instruct man, and to actively employ man. From an examination of these reasons we shall see more clearly how the Sacraments are perfect remedies of sin.

(a) *The Sacrament is instituted to humble man.* When he rebelled against his Creator man, who was once subject to God alone, became the subject of creatures. He withdrew himself from God and adhered to a created good. By deliberately subjecting himself to earthly things, he was dominated by creatures inferior to himself. And so the human intellect became clouded and lost sight of God; the human heart grew cold and lost the love of God. This was the process by which man was separated from his Creator. Man in his pride deserted God and subjected himself to the things of earth. Now the Sacrament is designed by God to remedy this defect. By humble submission to the Sacraments, which are composed of material things, man merits reconciliation with God and deliverance from his servitude. Through original sin man was divided from God, by subjecting himself to material things; through the Sacraments man is united to God, by subjecting himself to material things. Through original sin man, in his pride, rejected God; through the Sacraments man, in his humility, embraces God. The Sacraments therefore are designed by God to repair the evils of sin. By instituting the Sacraments God commanded the human race to seek salvation in material things, in the humble elements of water and bread, which are inferior to the intellectual nature of man. God commands man to humble himself; but the man of faith is never degraded by the exercise of Christian humility. "There is devotion in his humility, and humility in his devotion". The Christian soul accepts the Sacraments in a spirit of devout humility, believing that they contain divine power to heal every human weakness. He looks beyond the external and material elements of the Sacrament and sees within the grace of God. But the unbeliever despises the Sacraments, because he cannot see beyond the external appearance which seems so worthless. By humbling himself to the Sacrament the Christian finds a remedy for pride, disobedience and concupiscence which are the very sources of sin.

(b) *The Sacrament is instituted to instruct man.* The external ritual of the Sacrament always signifies the grace which it contains and confers. In the Sacrament of Baptism the washing with water is a vivid sign of the internal cleansing of the soul from sin. The invisible grace of the Sacrament becomes almost visible in the external rite,

which presents to the eyes of flesh an external image of grace. And so the Sacraments accustom man to perceive, under material appearances, the divine power and grace which is hidden therein. They teach man to raise himself from the sensible to the spiritual, as he would have done without effort in the state of innocence. The Sacrament is therefore designed by God to lead man by familiar paths to the knowledge of divine grace and love, and so to remedy the ignorance which results from sin.

(c) *The Sacraments are instituted for the active employment of man.* After original sin man is infested with a spirit of restlessness; he becomes a second Cain—a wanderer and a fugitive on the face of the earth. He is a wanderer, seeking consolation in a multiplicity of actions; but he is also a fugitive, demanding constant variety and change. This restless spirit of man, which so easily involves him in the sinful activity, is given a spiritual outlet in the Sacraments. God in the Sacraments offers to man a variety of actions in which he can perfect his sanctity. The Sacraments are thus designed by God as a remedy against the spirit of restless concupiscence which leads man to sin.

Theologians have also developed several theories to explain how the individual Sacrament fulfils its medicinal role in our spiritual life. One of the most detailed is the system of St. Bonaventure.⁶ The perfect cure of an illness, he argues, demands the fulfilment of three conditions—the expulsion of disease, the introduction of health, and the conservation of health. We shall see how the Sacramental remedy produces this triple effect.

The disease of the soul is expressed in terms of sin; and, since there are seven spiritual maladies, Christ has instituted seven Sacraments to destroy the illness of sin. Baptism is the divine remedy for original sin; penance heals the disease contracted by mortal sin; and extreme unction is the spiritual medicine for the remission of venial sin. The maladies of ignorance, malice, weakness and concupiscence are removed in turn by the Sacraments of orders, Eucharist, confirmation and marriage. The Sacraments therefore fulfil the first condition demanded of a medicine—the complete removal of spiritual disease.

Spiritual health is measured in terms of virtue, and the Sacraments will restore to health by means of the seven supernatural virtues. Baptism, confirmation and Eucharist are related to the three theological virtues of faith, hope and charity, respectively; while the other

⁶*Breviloquium*, VI, 3.

Sacraments correspond to the four cardinal virtues. Penance corresponds to the virtue of justice; extreme unction is connected with perseverance, which is the consummation of fortitude; orders is related to the virtue of prudence, and marriage to temperance. The seven Sacraments are therefore remedies which restore health to the soul by the infusion of virtue.

Finally, no remedy is perfect unless it also preserves health. The Christian soul is continually engaged in combat with the forces of evil, and can achieve victory only as a member of the invincible army of Christ. If an army can concentrate a strong force in the field, make successful provision for her wounded, and have a permanent source of fresh power, then she must be victorious. The Church is guaranteed all this through the armament of the Sacraments. The Sacraments ensure strength to the militant forces of the Church, relief to the wounded, and the complete renewal of the entire army of Christ from one generation to the other. The Sacraments which guarantee strength to the militant forces of the Church are baptism, confirmation and extreme unction. By baptism the soldier is enrolled in the army of Christ; by confirmation he achieves the status of a veteran; and by extreme unction he gains the final victory. The Sacraments of relief are the Blessed Eucharist and penance. By the Eucharist the soul is nourished and the wounds of venial sin are repaired; by the Sacrament of penance the fatal wound of mortal sin is healed. The Sacraments of renewal are the two Sacraments of orders and marriage. The Sacrament of orders provides a permanent source of spiritual life, while the Sacrament of marriage continually renews physical life, and so prepared new soldiers for the army of Christ. Through the armament of the Sacraments the Church provides her members with remedies to preserve their health of soul. And so the seven Sacraments perfectly restore man to spiritual health by removing the disease of sin, by introducing the health of virtue, and by preserving in virtue.

St. Thomas mentions the system that we have just outlined; but he proposes a fresh solution, based on the analogy between the natural and supernatural life of man.⁷ He conceives the Sacraments as remedies, which are instituted by Christ to cure the ills both of individuals and of society. So we consider man, first as an individual, then as a member of society.

The supernatural life of the soul is generated by the Sacrament of

⁷*Sum. Theol.*, III, q. 65, a. 1.

baptism, which is a divine remedy against the absence of spiritual life. But every new life (if it is to survive) must be strengthened; and so the Sacrament of confirmation remedies the infirmity of soul which is found in those of recent birth. Moreover, an essential condition for the development of life is the taking of nourishment, whereby vitality and strength are preserved in man. Corresponding to this in the spiritual order is the Blessed Eucharist, the bread of life, which remedies the soul's proneness to sin. These three Sacraments would provide the individual with sufficient remedies to heal all the defects of fallen nature, if no further malady of sin were contracted. But once the divine life of the soul is lost by sin, then the individual needs the additional remedies of penance and extreme unction.

But sin has left its mark on the whole of the human society. Every individual is mortal; and if society is to survive, the human race must be renewed by the propagation of fresh life. Marriage is the divine remedy, not only against concupiscence, but against the decrease in numbers that results from death. Finally, society can never achieve perfection while it remains disunited. The Sacrament of orders furnishes a remedy against divisions in the Christian family by proving an authority to govern it. The seven Sacraments are therefore spiritual remedies which heal man both in his individual and in his social life; there is no weakness of human nature which cannot be healed by the Sacraments of Christ.

From this study of the Sacraments we see that Christ has provided His Church with effective remedies which can restore the human race to immortal health. We can apply to the healing Sacraments of Christ the words of Leo XIII: "Christ our Lord imparted a new form and fresh beauty to all things, taking away the effects of their time-worn age. For he healed the wounds which the sin of our first father had inflicted on the human race; He led to the light of truth men wearied out by long-standing errors; He renewed to every virtue those who were weakened by lawlessness of every kind; and, giving them again an inheritance of never-ending bliss, He added a sure hope that their mortal and perishable bodies should one day be partakers of immortality and of the glory of heaven".⁸

C. F. TIERNEY.

⁸"*Arcanum Divinae*", Feb. 10, 1880.

Moral Theology and Canon Law

OBLIGATION OF ATTENDING CATHOLIC SECONDARY SCHOOLS.

Dear Rev. Sir,

Is the obligation on parents to send their children to a Catholic school as grave in regard to secondary education as in the case of primary schooling? Would the difficulty of paying school-fees be sufficient to excuse the parents from this obligation? If this difficulty is overcome by an arrangement that poorer children will be taken gratis at a Catholic school, would the embarrassment felt by such children when placed in an unenviable position in comparison with their more fortunate companions, be likewise a sufficient reason for them to attend a public secondary school, where no distinction could arise?

ANXIUS.

REPLY.

The obligation of parents to entrust their children to none but Catholic schools is equally grave for every stage of their education. Perhaps the difficulties associated with providing secondary education in a Catholic school may be sometimes greater than in the case of primary schooling. Secondary schools are not always available within reasonable distance, and in some instances the question of expense involved may have to be considered. This does not alter the fact that any school, primary or secondary, or for that matter, a University, which is divorced in principle and practice from the teachings of the true Religion is a danger to the faith of the child or youth—a danger which must not be incurred without sufficient reason and proper safeguards.

The legislation of the Code forbids Catholic children to attend non-Catholic, neutral or mixed schools, and declares that it pertains exclusively to the local Ordinary to decide, according to the instructions of the Holy See, under what circumstances and with what precautions against perversion, attendance at these schools may be permitted. (can. 1374). The prohibition against attendance at the kind of schools mentioned is derived from the natural law; the reservation to the Ordinary of the judgment as to conditions under which the fundamental objections in a particular case would no longer have full force is the positive legislation of the Church. To commit children to the care of schools where their faith is in grave danger is always sinful; it is unlawful antecedently

to any ecclesiastical injunctions. Where such danger is not actually present, it is still unlawful to have Catholic children attend non-Catholic, mixed or neutral schools. The reason is that the Church has forbidden it in the presumption that the danger does exist; and that presumption stands until the Ordinary is satisfied that in particular circumstances the faith of the children will not be in peril. The prohibitions of the natural law extend to every stage of the children's education, while the provisions of the Canon Law do not go beyond the wish of the legislator. The Code in this context refers to children as *pueri*. Obviously, the word is not to be restricted to those defined as *pueri* or *infantes* or *parvuli* in can. 88 par. 3, as these have not yet reached the use of reason, and the oldest of them would scarcely have begun to attend school. We think it means all who are of school age, and in obedience to their parents are enrolled at a primary or secondary school. Though it would scarcely include young men and women who continue their education at centres of higher study, these latter would be bound by the natural law not to endanger their faith, even though the positive laws of the Church may not extend to them. The IV. Plenary Council of Australia and New Zealand explicitly states that parents have an obligation to entrust children to Catholic colleges for the subjects of secondary education: "Since many excellent Catholic colleges are established in our country, in which young people can be trained in literature and the principles of science under the direction of Religious men and women, parents have a grave obligation to see that their children receive their more advanced education in these colleges" (dec. 632). The reason for this legislation we hope to make clear by what follows.

The proper education of their children is a duty of parents which arises from their parental status. The primary purpose of marriage has not been attained when children have been brought into the world: *Matrimonii finis primarius est procreatio et educatio proles* (can. 1013, par. 1). Education is a comprehensive term. It includes the care and training required to enable the child to take his rightful place in society, both ecclesiastical and civil, and so to live that he may save his soul and attain his eternal destiny.

The various duties of parents in this matter are usually set forth by moralists under the heading of the virtue of piety and the fourth precept of the decalogue. The child's physical welfare depends on the care he receives from those in charge of him. The same is true of his intellectual growth and his progress towards God. His religious educa-

tion demands more attention than either his physical or mental training. It is more important that he reach eternal life than succeed in this world; and furthermore, since the true religion is not a human invention, but revealed by God, it can never be known unless it be taught. The responsibility rests, in the first place, on the parents. The purpose of their marriage has not been realised till the children have been educated to the stage that they know and can fulfil the duties of a Christian in their station in life. "It is the right and also a very serious duty of the parents and those who take their place to see to the Christian education of their children." (can. 1372, par. 2.).

Whatever may have been the state of things in the distant past, it is well-nigh impossible for parents in the complex society of our days to perform the task of educating their children, unless they seek help from others. Hence arises the need for schools. A school founded and maintained by a voluntary association of parents or other interested persons is a private school. Many such have existed in the past, and a number still contribute their share in the task of education; but as upkeep is costly, their influence is mostly on the children of the more wealthy parents. For the great majority, a public school is a necessity, that is a school instituted by the public authority of either the Church or the State.

The common good would seem to demand that the assistance needed by parents to educate their children should be provided at public expense. As the State is in fact the authority which collects and disburses the public funds, it devolves upon it to make some provision from its financial resources for the education of its future citizens. This may be done in various ways. The State may give practical assistance to the schools already in existence or likely to be founded by private persons or the Church, and it may establish schools of its own.

The civil authority can rightly demand a certain standard of education for its subjects; that all should be reasonably instructed and receive the necessary instruction from competent teachers. Should there be schools which spread perverse doctrines or constitute a danger to public safety or true progress, the State has the power to order their reformation or suppression. It must be stressed, however, that the right of the State to establish schools and control them devolves on it because of its duty to promote the public good by coming to the aid of the parents in fulfilling their obligations from the law of nature. The State acts as the delegate of the parents, who have from the Creator

the right and duty to care for the children entrusted to them. For all parents, this is a sacred and serious task, and in the case of Christian parents it has been ennobled and elevated to a higher plane by the Sacrament of Matrimony.

This is not the place to discuss the injustice suffered by Catholic parents who receive no assistance from the public funds in their endeavour to educate their children. Rather, let us examine the reason for the Church's prohibition against attendance by Catholic children at State schools as we know them in Australia.

The Code mentions three classes of schools which Catholic children may not attend: i) non-Catholic schools, ii) neutral schools, and iii) mixed schools.

i) A non-Catholic school is one in which doctrines are positively taught which are opposed to the Catholic Faith. Such would be the schools established in not a few places by the members of a non-Catholic religious body, who are anxious to give their children a Christian education, according to their sincere though mistaken convictions of the true nature of Christianity. To entrust Catholic children to such schools is evidently to expose them to grave risk of losing their Faith; and if it implied their participation in non-Catholic religious worship or attendance at religious instructions would always be unlawful.

ii) Neutral schools cater for no religious teachings. Due attention is paid to secular subjects, but religion is considered a private matter, a responsibility which does not come within the scope of the school. Such are the public or state schools established by the Governments in Australia. Not only are they free, but they are professedly secular. Their chief objection is by defect. They prepare their charges for this world alone, and neglect the most important matter of training in leading a Christian life. It is not easy for this defect to be supplied elsewhere. A child who breathes an atmosphere of religious indifference at school would require more than ordinary attention at home to counterbalance the defect. As the Church's laws are based on what commonly happens, and not what may be true in exceptional cases, Catholic children are forbidden to be enrolled at neutral schools.

iii) Mixed schools are called by the Code those which are open also to non-Catholics. This does not mean that a school conducted by Religious ceases to be a Catholic school by admitting some non-Catholic children. What seems to be forbidden is a school where all denominations are indiscriminately enrolled, and the religious instruction

accommodated to the needs of all. It is not difficult to see that a form of Christianity which is acceptable to all shades of so-called Christian profession would be more than useless; it would be positively harmful, in that it would, in the end, teach very little Christianity and give the child a false notion of the value of the only true teachings of Christ as proposed for our belief by the infallible Church.

It was stated above that the objection to neutral schools holds not only when it is a question of primary education but also in the case of secondary instruction. We may add that a Catholic school is more necessary for a boy or girl at the secondary stage of school than during the earlier years. A younger child depends more on the parents; at the time of adolescence the influence of the school can have more lasting effects. Hence, if a boy or girl is to receive secondary education, no effort should be spared to ensure that he or she has the help of the example of pious companions as well as the inspiration and advice of masters who seek first the kingdom of God and His Justice, confident that all things will then be added. Then, there is the question of further and more complete instruction in the doctrines of the Faith, which is denied to those who have not the opportunity of receiving it from qualified persons at a Catholic school. Only what amounts to moral impossibility would, in our opinion, justify the loss sustained and the risks involved in sending an adolescent to any but a Catholic secondary school. This is no more than a conclusion from the principle which holds for all the faithful from childhood through life: Not only are they to be protected against what is contrary to the Catholic religion and upright morals, but religious and moral instruction must hold first place in their education. It seems also that the positive laws of the Church prohibiting attendance of Catholic children at neutral schools cover also secondary schools or colleges, and that the judgment of the local Ordinary is needed before it would be lawful to send Catholic children to secondary schools under the sole control of the State.

2. As regards the causes which may be sufficient to excuse from the provisions of the Church's legislation, in the supposition that all danger to faith and morals is excluded and the instruction not received at schools is supplied otherwise, they are many which could be submitted to the Ordinary for his consideration. If secondary education can be procured gratis at a neutral school and at a Catholic school only at an outlay beyond the financial resources of the parents, we have a weighty reason. But in practice, we think such a reason will be not often verified. There

are ways of helping children in poorer circumstances, and the needed assistance, in most cases, will be forthcoming. The Religious who have charge of most of our schools are most understanding in this matter, and have helped many children to improve their status in life by imparting to them a secondary education with a minimum burden to their parents.

3. The matter of embarrassment felt by the poorer boy or girl in the presence of more fortunate companions does not seem to be so serious. Most children of secondary school age are capable of defending their rights against those of their own age. It would be most regrettable if embarrassment were caused by indiscretion of a member of the teaching staff who would publicly request school fees from those unable to afford them. The remedy, however, is not to deprive the child of a Catholic education and expose him to the dangers of weakening his faith by sending him to a neutral school. Surely, if the notice of the Superiors were brought to such an abuse it would be promptly set right.

THE PASCHAL VIGIL AND THE EUCHARISTIC FAST.

The decree of the Sacred Congregation of Rites (11th January, 1952) which renewed for three years the faculty given the previous year (9th February, 1951) for celebrating the Vigil of Easter during the night hours, contained regulations concerning the Eucharistic Fast to be observed by the celebrant of the Vigil Mass and the faithful who received Communion. It will be recalled that an absolute fast from 10 o'clock was prescribed for the Mass celebrated at midnight, and from 7 o'clock, in the special case where the Vigil commenced at eight. Consequent on the promulgation of the Constitution, "Christus Dominus" (6th January, 1953) several local Ordinaries desired to know whether the regulations issued with the decree authorising the Easter Vigil were still in force.

The Supreme Congregation of the Holy Office in a decree of 7th April, 1954, has solved the question as follows:—

1. The celebrant of the midnight Mass on the Vigil of Easter and those who receive Communion at the same Mass are bound by the law of can. 808 and 858, par. 1, respectively. These canons impose a fast from midnight for priests who celebrate Mass, and the faithful who communicate. The rule for the midnight Mass at Easter is now the same as for that on Christmas Eve: absolute fast from the hour of midnight, but no restrictions of any kind before that hour.

2. If the Mass of the Easter Vigil is celebrated in a particular case

with the permission of the Ordinary earlier than midnight (but not before 8 p.m.) the norms of the Constitution "Christus Dominus" and the accompanying Instruction of the Holy Office are to be followed. In other words, the anticipated Vigil Mass is an evening Mass and the fast laid down is abstinence

- i) from spirituous liquors from the previous midnight;
- ii) from other alcoholics except at meals, likewise from midnight;
- iii) from solid food for three hours before Mass or Communion, and
- iv) from liquids (except water) for one hour.

It will be noted that the three years, for which the faculty was given of celebrating the restored Vigil of Easter, have now passed. Perhaps the promulgation of these recent regulations may be an indication that there will be further extensions.

DELETION OF CERTAIN WORDS FROM CAN. 2319, par. 1., n. 1.

The canon in question may be translated thus:

Catholics are under an excommunication *latae sententiae* reserved to the Ordinary:

1. Who contract marriage before a non-Catholic minister contrary to canon 1063, par. 1.

By a *Motu proprio* of His Holiness, Pope Pius XII, dated Christmas Day, 1953, and published in the *Acta Apostolicae Sedis* of 18th March this year (p. 88) the words *contra praescriptum, can. 1063, par. 1*, have been deleted. The canon, as it now reads, states, without any possibility of misunderstanding, that all Catholics who go before a non-Catholic minister of religion with the intention of contracting a marriage *ipso facto* incur the excommunication.

The reference to can. 1063 takes us to the section of the Code, which treats of the impeding impediments to Matrimony. Among these is the impediment of *mixed religion* which exists between two baptised persons, of whom one is a Catholic and the other a member of an heretical or schismatical sect (can. 1060). The conditions required for a dispensation from this impediment are set forth in the following can. (1061). Then comes a statement of the obligation of the Catholic party to endeavour prudently to convert the non-Catholic partner. The can. to which reference was made in the words now deleted reads as follows:

Even though a dispensation from the impediment of mixed religion has been obtained from the Church, the parties may not, either before or after the celebration of the marriage before the Church apply also, either in person or by proxy, to a non-Catholic minister in his religious capacity, in order to express or renew matrimonial consent.

It was the intention of the legislator that words *contra praescriptum*, can. 1063, par. 1, should be taken in the sense, that all Catholics who enter or attempt marriage, in any of the ways mentioned in this canon, before a non-Catholic minister incur the excommunication, and this is true even though only one of the parties be a Catholic, and also if the impediment has been dispensed.

Not a few canonists relying on the principle of can. 19, that laws which state a penalty...are to be interpreted strictly, and can. 2219, which forbids the extension of penalties from case to case, even though there be equal or also more serious reason for a penalty, restricted the application of can. 2319, par. 1, n. 1, to the case where the parties were of different religions¹ and not when both were Catholics. It was even doubted whether the excommunication was incurred if the non-Catholic party was not baptised and the impediment disparity of cult. This opinion was, however, less probable in view of the fact that can. 1071 extended to marriages, where the impediment was disparity of cult, all the provisions of the canons (1060-1064) which treat of a marriage between a Catholic and a baptised non-Catholic.

Whatever of these opinions, which were not in accord with the mind of the legislator, the question is now beyond dispute. Any Catholic who, personally or by proxy, comes before a non-Catholic minister in his religious capacity, to give or renew matrimonial consent (which would be usually invalid through defect of form), before or after a Marriage celebrated before the Church (i.e., prescinding from the fact of his being married previously or subsequently in the presence of a duly qualified witness), is *ipso facto* under excommunication reserved to the Ordinary.

It may be of interest to note that Catholics who attempt marriage before a civil registrar do not incur an excommunication. Their sin is a serious one, and absolution from it is reserved by the IV Plenary Council to the Ordinary.

* * * *

MASS INTENTIONS.

Dear Rev. Sir,

If a Priest receives an offering for Mass to be said for some special intention, and the purpose of the Mass becomes impossible before he

¹Cf. Cappello, *De Censuris*, 1925, p. 320, Coronata, *Institutiones*, vol. IV (1947), n. 1877, Prummer, *Theologia Moralís* (1936), vol. III, n. 522.

says the Mass, v.g., the recovery of a sick parishioner who is since dead, how can he fulfil his obligation?

2. If a Priest receives a stipend to say one Mass, and after a few weeks realises he cannot get it said within the month allowed, has the priest to whom it is transmitted another period of thirty days in which to say it, or must he be requested to say it within the original month?

3. If a priest receives stipends for one hundred Masses to be said within six months and sends some of them to a confrere, can the second priest avail of the six months, or must he calculate the time according to the number of Masses he receives?

4. Is there any justification for the view that a priest has twelve months to say Masses received by way of Will, whatever may be their number, provided they can be said within that time?

SACERDOS.

REPLY.

A priest who accepts a stipend for a Mass binds himself in justice to apply the ministerial fruits of the Mass according to the intentions of the person who gave the stipend. In addition, if the donor expressly asks for some circumstances regarding the Mass, these are to be observed, as they form part of the contract. (Cf. can. 833). The circumstances may be merely accidental and their omission, though blameworthy, would not hinder the substantial fulfilment of the obligation in justice. For example, if a votive Mass was requested, and the priest celebrated the Mass set down in the *Ordo* for the day, when the rubrics would have permitted a votive Mass, it will scarcely be maintained that he has not observed the substance of his contract. On the other hand, the circumstance requested may be an essential part of the contract. This could easily be true if the Mass is for some purpose which will cease to exist with the lapse of time. It is essential that the Mass be said on the day agreed, or at least while it is still possible to obtain the favour sought from God by the offering of the Mass. Wilful neglect in postponing the Mass would be a sin of injustice; and a delay which is blameless would simply render the fulfilment of the contract impossible. In either case the priest has no longer a right to the stipend, and in strict justice he should return it to the donor. In the case where the omission of the Mass was due to reasons beyond the control of the priest, it seems reasonable to hold that he could presume the permission of the person who gave the stipend to celebrate a Mass for his present intentions. Thus, if the Mass were for the recovery of a sick parishioner who died

contrary to expectation, it would seem that a Mass could be said for the eternal repose of the deceased. If it were a case of wilful neglect, the matter could not be so easily determined. If justice has been violated, restitution should be made, and absolutely speaking, the priest should return the stipend. However, a proportionate cause will excuse from the obligation of perfect restitution, and the loss of reputation incurred by returning the stipend would seem to be reason to adopt some other means of making good the loss, in so far as may be. The celebration of a Mass for the donor would appear to be the most practical way of making up to him what he was deprived of by the omission of the Mass which was not celebrated at the proper time. The first of these two cases could easily occur; the second is unlikely if the provisions of can. 844, par. 2, are observed. These prescribe that all priests should carefully note the Mass intentions they receive and satisfy.

2. If SACERDOS had agreed to celebrate the Mass within a month and subsequently found he was unable to do so himself, he would have to request the priest to whom he commits the obligation of the Mass that it should be said before the expiry of the month. It appears, however, that no particular time was mentioned, and the Mass would be one of those other cases (i.e., for which no time was requested nor was the reason an urgent one) mentioned in can. 834, par. 2, n. 2. These are to be said *intra modicum tempus*. It is usually thought that a month would be the short time within the meaning of the canon. Before the Code, the prescriptions of the decree *Ut debita* of St. Pius X (11th May, 1904) were in force and stated that the time for one Mass was a month. This decree is now abrogated by the Code, but its provisions are a reliable guide to the mind of the Church. A delay of a week or two over and above a month would not be a serious matter and would be excused if there were any good reason, v.g., because the priest was unexpectedly burdened with more urgent obligations.

In the hypothesis that Sacerdos entrusts the celebration of the Mass to another priest, the time for fulfilling the obligation assumed by the second priest begins to run from the day he accepts it, not from the time it was requested by the original donor (can. 837). As this is the regulation of the Church, we may be sure that no detriment to souls will eventuate from following it. The merits of Christ in the "treasury of the Church" would be available to ensure that a priest who did not depart from the law in attending to his Mass obligations was not the occasion of spiritual loss to the faithful.

3. If a priest receives stipends for one hundred Masses, he could, according to the role of the decree cited above (*Ut debita*) have six months wherein to satisfy the obligation. When transmitting them to another priest, he may mention the fact that they should be said within six months (approximately) of a certain date. There seems no reason why the obligation should become stricter because it is fulfilled *per alium*. Should he not mention that the Masses transmitted are some of a larger number from a same donor, the priest receiving them must presume that they are without relation to any other similar intentions. This may be gathered from can. 837, which states that the time for transmitted Masses commences from the day they are received by the priest who is to celebrate them, unless it is otherwise manifest (*nisi aliud constat*).

4. We know of no justification for the view that Masses received under a Will may be said any time within twelve months, whatever be their number. They are manual Masses, and unless the donor has authorised extension of the time usually allowed, they must be said within a short time, greater or less, according to the number of Masses (can. 834, par. 3).

JAMES MADDEN.

*

*

*

*

SHORT NOTICE

THE CANA MOVEMENT IN THE UNITED STATES. Summary of a Survey Made Under the Auspices of the Marriage Counselling Centre of the Catholic University of America. By Dr. A. H. Clemens, Director of the Centre. Catholic University of America Press, 1953.

The survey represents the first serious attempt to ascertain the facts relative to the growth of the Cana Movement and its unique technique and procedure. The Cana Conference has been described by His Eminence Cardinal Stritch as an effort to aid married people and those preparing for marriage to realise in full the graces and the fruits of the graces which come to them in marriage. A characteristic note of the Cana Conference is that it is essentially a "couple movement", in which husband and wife must participate together, and care is taken to point out that it is an action for the Christianising of marital and parental attitudes as such, not for the individual adjustment of problems peculiar to any one couple.

An imposing set of statistical tables outlines the growth of "this lusty child of American Catholicism", although it is little more than a decade in the field. The 122 dioceses of the United States were circumscribed for information and replies indicated that the Movement is operating in 87 of them. The figures are mostly those for the year 1950, but there is an appendix of additional facts for 1951.

S.F.S.

Liturgy

NOTES FOR THE CONSTRUCTION OF ALTARS.

Dear Rev. Sir,

Would you please give a brief summary of the following regarding Altars and Altar Furniture and Accessories :

- a) the Church's law,
- b) official recommendations which are not binding as law,
- c) any advice or hints not contained in the above.

PETRUS.

REPLY.

The altar is the focal point of the Church. The Church is built to house the altar, consequently everything must be centred upon it. When a Church is consecrated, the altar must be consecrated at the same time. It is important that this fundamental truth be borne in mind when designing a Church. The architect must provide for the altar as an integral part of the design, otherwise the unity of purpose and design is liable to be lost. It does seem a pity that only too often much time and expense is devoted to the Church and its furnishings, and the altar is merely a second thought. In asking the architect to design the altar it is necessary to ensure that he knows what is required by liturgical law in this matter. The altar is intended for the celebration of the Sacrifice of the Mass, and if this cannot be done correctly and conveniently at the altar, then the altar must be pronounced defective, however beautiful it may be from an artistic point of view. All altar ornament must be subservient to the function of the altar. Considerations of height, length, breadth are fundamental. Another observation might be made at this stage and it is this, correctness of design does not necessarily involve greater expense, on the contrary, money is sometimes wasted on unnecessary ornaments and details, which have nothing to commend them in themselves, and which are neither necessary nor advisable. Our Churches are generally simple in design, and it does seem incongruous to erect an altar that belongs to much more ornate surroundings. Imitation can easily offend good taste.

THE PREDELLA. Every altar should be raised above the sanctuary floor by at least one step. Even in the case of a temporary oratory in a religious house, this rule should be observed if it is at all practicable. The predella will normally extend the full length of the altar, or a little longer,

but not too much, as it will then be inconvenient for servers or others who are required to stand below the predella when ministering to the Celebrant. A minimum of three feet six inches is necessary between the front of the altar and the front edge of the predella to allow the celebrant to genuflect with comfort. The height of the predella is as for a step, six inches. The high altar of a Church will generally need to be raised even higher to give it the prominence it deserves. This can easily be effected by arranging two steps leading to the predella. These steps should be wide enough to stand on, as does the Deacon during a High Mass. One foot eight inches is considered sufficient width for them. Furthermore, while in many Churches these steps run from one side of the sanctuary to the other, it would seem to be a more convenient arrangement when they return along the sides of the altar, to form lateral steps. Care should be taken that the steps are not too steep. Mr. Geoffrey Webb has noted that "the pavement from the lowest step to the communion rail, or screen, should be a plain surface and should be proportionate to the size of the building: the practice of curtailing this pavement is a chief cause of the lack of dignity in the altar, which requires the uninterrupted space to lend it importance" (*The liturgical altar*, 2nd edit. Westminster, 1949, p. 84).

THE ALTAR. The General Rubrics of the Missal lay down that "the altar, on which Mass is celebrated, must be of stone, and consecrated by a Bishop, or by an Abbot, who has authority from the Apostolic See; or it must at least have inserted in it a stone slab, similarly consecrated by a Bishop or Abbot and large enough to hold the host and the greater part of the chalice" (xx). The Code of Canon Law distinguishes clearly between a fixed and a moveable altar in the liturgical sense. A fixed altar signifies a slab together with the supports consecrated with it as one whole (1197, § 1). A moveable altar, called also a portable altar or altar stone, signifies the stone, generally small, which is consecrated alone; or it can mean the same stone with its support, which, however, was not consecrated together with it (§ 2). The following canon describes the type of stone required both for the table of a fixed altar and for an altar stone: it must be natural stone, in a single piece and not easily broken (1198, § 1).

THE FIXED ALTAR. The quality that distinguishes a fixed altar from a portable altar is that the table and the support of the fixed altar are joined and consecrated as a unit, and, consequently, the consecration is lost whenever the union of the two is broken, even momentarily (cfr.

can. 1200, § 1). The three parts of a fixed altar are: (i) the table, (ii) the support, (iii) the sepulchre.

(i) *The table*, as has been noted above, must be one solid piece of natural stone. A slab of reinforced concrete would not be suitable for consecration, nor would certain types of natural stone which are too soft or fragile. The table must be one single piece of stone in order to avoid all possible doubts as to its validity. As regards the dimensions of the table, the rubrics have no explicit instructions, but it is possible to determine some minimum requirements. The high altar of a church will necessarily be larger in some respects than a side altar, and some proportion must be maintained between the size of the Church and that of the altar. An altar ten feet long will be found convenient for all ceremonies and, at the other extreme, six feet may be considered the desirable minimum length of any altar, even for Low Mass. The width of an altar is a variable quantity according as the altar has or has not a tabernacle or a gradine or both. This much is certain, it must be possible to spread a corporal on the altar, and as eighteen inches is a good size for a corporal, we may say that a clear twenty inches is required between the front edge of the table of the altar and the front of the tabernacle, or the base of the crucifix, or the gradine. Add to this distance the depth of the tabernacle, if there is one, and the altar will be found sufficiently large. The height of an altar is important, and it seems a little difficult to follow the reasoning of writers who give different heights according as the altar is a high altar or a side altar. The conditions that determine the height of an altar are surely the same in both instances. For example, the rubrics prescribe that the Celebrant at various times should genuflect while keeping his hands, i.e. the palms of his hands, not merely the tips of his fingers, on the altar, but if the altar is too high he will not be able to do this comfortably. Similarly the signs of the cross can not be made correctly over the *oblata* if the altar is too high. On the other hand an altar that is too low makes it difficult to read the missal and to kiss the altar. Thirty-nine to forty inches is the best height for any and every altar. Forty-two inches is too high, although often enough given as the correct height, while anything below thirty-eight inches is too low. Normally, five crosses are engraved on the upper surface of the table of the altar, one in each corner, above the supports says Martinucci, and one in the centre. The use of gradines on an altar may be mentioned here. Gradines, even a single one, are nowhere required by the rubrics. The Congregation of Rites has per-

mitted the practice of placing the crucifix and candlesticks on a gradine, instead of on the table of the altar as the *Caeremoniale Episcoporum* required (D. 3759). Writers are divided on the question of the advisability of gradines. Webb says: "The writer agrees with those who hold that the altar's primary purpose for the offering of sacrifice is best expressed architecturally by omitting the gradine altogether" (*op. cit.*, p. 94), whereas others state that "it is sometimes useful to add one or more gradines", but add "these gradines should be as few as possible. They must not interfere with the tabernacle" (*Directions for the use of Altar Societies and Architects*, London, 1933, p. 16).

(ii) *The support or stipes* of a fixed altar, or at least the sides or columns by which the table is supported should be of stone (can. 1198, § 2). The actual form of the base of the altar is not determined, beyond the fact that the Pontifical provides for the anointing of the junction of the table and the support or base at the four corners of the altar. This anointing must be made on stone. Should the table be supported by columns, it is not necessary that these should be of one piece of stone, but may consist of several stones joined. It is permissible to fill in the space between the supporting columns with some material other than natural stone. The position of the altar is indirectly determined by the Pontifical when it directs the consecrating Prelate to walk around the altar. The general interpretation of this rubric is that it should be observed strictly in the case of High Altars, and hence these should be set out from the wall sufficiently far to allow a person to walk between the altar and the wall. In the case of side altars, however, most authorities seem to take a more lenient view and consider that they may be placed immediately against the wall if necessary. When the front of the base of an altar has been filled in with stone, it is an advantage to make sure that the front edge of the table overhangs the base by several inches as this will obviate the danger of bumping one's knee against the altar when genuflecting and of kicking the base of the altar with one's toes when standing close to the altar.

(iii) *The Sepulchre*. Both in a fixed altar and in an altar stone there should be, in accordance with liturgical laws, a sepulchre containing the relics of Saints, and sealed with a stone (can. 1198, § 4). The sepulchre may be situated either on the top of the stipes and then covered by the table of the altar, not a very practical arrangement, or it may be placed in the side of the support between the table and the floor, or, finally and more generally, it may be placed in the top of the

table, between the cross in the centre and the front edge of the table. The sepulchre must be large enough to contain the small box of gold, silver or lead in which are placed the relics, three grains of incense, and the parchment on which is inscribed the form given in the Pontifical. A cavity six inches square and three inches deep is said to be adequate. The lid which is used to seal the sepulchre must be of natural stone. Care should be taken that when the lid is fitted it will be level with the surface of the table. The Pontifical requires that the relics of two martyrs be placed in the sepulchre, but a decree of the Sacred Congregation of Rites declared that the relic of one martyr is sufficient for valid consecration (4180 ad 3).

THE PORTABLE ALTAR is a stone that is consecrated without any supports. For use for Mass, the stone is then inserted in the table of the "altar", which need not be of stone. To avoid confusion we shall refer to the altar stone as distinct from the altar, or the structure in which it is set. The requirements for the quality of stone and the relics are as for a fixed altar above. Although in the past the sepulchre was often cut into the edge of the altar stone, due to the interpretation of a diagram given in the Roman Pontifical, the Sacred Congregation of Rites has made it clear that the sepulchre should be cut into the top surface of the stone (DD. 3671 & 4032 ad. 3). Three inches square is suggested as sufficient size for the sepulchre, and the depth will depend on the thickness of the altar stone. The stone may be either square or rectangular in shape. As the altar stone must be sufficiently large for the Host and the greater part of the chalice to stand on it (can. 1198, § 3), the minimum dimensions of a stone are generally given as twelve inches by ten inches. To make allowance for the sepulchre, the stone should be one and one-half to two inches thick. The position of the altar stone on the table of the altar is also important. It is set in the centre of the table, and not more than four inches back from the front edge of the table. If the stone is rectangular in shape, it should be set with the longer side running from front to back of the altar. Moretti suggests that the stone should be a fraction higher than the surface of the surrounding table to enable the Celebrant to determine the limits of the stone (*Caeremoniale*, vol. 1, Turin 1936, p. 159). As there are no limits to maximum size of a portable altar or altar stone, and should the table of a portable altar be of stone, it is permissible to consecrate the whole table as an altar stone. The altar so consecrated remains a portable altar, and may be removed or transferred elsewhere without any

loss of consecration. This has recently been confirmed by a decision of the Sacred Congregation of Rites given to the Archbishop of Trent, 21st August, 1951 (cfr. *Ephem. liturg.* lxvi (1952), pp. 111-1112).

THE ALTAR FRONTAL is part of the traditional adornment of the altar. The General Rubrics of the Missal state that the altar is "to be adorned with a frontal, if possible of the colour that befits the feast or the Office of the day" (xx). The other liturgical books confirm this prescription. However, writers commonly agree that if the front of the altar is of precious material or particularly ornate the frontal may be dispensed with. At the same time there can be no room for doubting that the frontal should be favoured. When we speak of a frontal we mean the material covering that hangs in front of the altar, from the table to the ground, and usually made of silk, tapestry or some such material. It obviously has nothing in common with the strips of lace that are sometimes found hanging in the front of altars and about which the rubrics or the liturgical traditions know nothing, beyond the fact that they are not to be commended. Apart from other reasons, Mr. Webb has pointed out that "the frontal serves to give to the altar that architectural prominence which its central position in the liturgy requires. In architectural details prominence is obtained by using an unbroken surface. A surface broken up by lights and shadows introduces the principles of camouflage, the whole purpose of which is to render an object insignificant. An altar which presents a surface of two or more columns framing dark shadows, or of three or more recessed panels, becomes not a unit, but a collection... while a flat frontal, so long as it covers the whole elevation from top to bottom and from side to side, presents to the eye the necessary full prominence of an unbroken surface" (*op. cit.* pp. 67-69). If the frontal is attached to a wooden frame or hung from a rod, it should not sag. As far as possible, the colour of the frontal should correspond to the colour of the Office of the day. For a Solemn Votive Mass the colour of the Mass is used, and white is always used when the Blessed Sacrament is exposed.

THE ALTAR CANOPY. Three terms are employed to describe the canopy that is erected over the altar. When it is made of a solid substance such as stone or wood, and supported by columns, it is usually called a ciborium. If it is of cloth attached to a frame, it is known as a baldachin, or baldacchino. In mediaeval England the canopy was often made of wood, moulded or plain, and suspended from the roof. This last form is known as a tester. All three forms bear witness to the traditional

custom of the Church of erecting over the altar, as over the Papal or Episcopal throne, a canopy as a distinctive mark of its dignity. From time to time the Sacred Congregation of Rites has issued decrees regarding the directions of the *Caeremoniale Episcoporum* that a canopy should be erected over the altar. The present position may be summed up by saying that the Church prescribes a canopy over the high altar and over the altar of the Blessed Sacrament, if this is separate from the high altar. Contrary, therefore, to our common experience in this country, the altar canopy in one or other of its forms is not an accidental embellishment of the altar, but is part of the correct form of altar construction. We may note here a decision of the Congregation of Rites in 1880 that the Blessed Sacrament may be reserved in an oratory that is situated under a dormitory or sleeping apartment provided that a baldachin is erected over the altar (D. 3525 ad 2). The canopy should be large enough to cover the altar and the predella, or at least that part on which the Celebrant stands during Mass. Should the baldachin be made of cloth, the colour should be changed according to the colour of the other vestments, when it is convenient to do so. If this is not possible, then, a colour should be chosen that will blend well with the various liturgical colours.

THE CRUCIFIX AND CANDLESTICKS. The rubrics lay down that a "cross should be placed at the middle of the altar, and at least two candlesticks with lighted candles, one on either side of the cross" (*Rub. gen.* xx). Ordinarily the crucifix should be of the same material as the candlesticks, and like them it should stand on the table of the altar, behind the tabernacle if there is one on the altar. The crucifix, as the candlesticks, may be placed on a gradine (S.R.C. 3759), or it may be suspended above the altar, or, as Mr. Webb suggests, "where the *mensa* surface is too narrow to allow room for the crucifix to stand behind the tabernacle, an alternative method may be found in using a cross like a processional one, the shaft of which rests in a slot, or in some attachment on the back edge of the *mensa*" (*op. cit.* p. 52). The crucifix must not be placed in the throne used for Exposition of the Blessed Sacrament (S.R.C. 3576 ad 3). It may be placed on the tabernacle (S.R.C. 4136 ad 2), but this can scarcely mean that the tabernacle should have a flat top on which the crucifix stands since the Sacred Congregation has continually insisted on the use of a tabernacle veil which would not be possible in this arrangement. It must mean, then, that the crucifix may be attached to the apex of the dome of the tabernacle or set on a ledge

above and behind the tabernacle. The crucifix must be large enough to be seen by both Celebrant and people (S.R.C. 2621 ad 7). The *Caere-moniale Episcoporum* says that "the whole of the cross itself should rise above the candlesticks" (lib. i, cap. xxii, n. 11). Sixteen inches high and nine inches wide are suggested as minimum dimensions for the altar crucifix. Should there be a painting or a sculpture of the Crucifixion as an altar-piece, then a crucifix may be dispensed with (S.R.C. 1270 ad 2). The number of candlesticks is determined by the dignity of the altar. A side altar does not need more than two candles for a low Mass, but the high altar requires six candles for solemn occasions, and hence six candlesticks. Notwithstanding the rubric of the *Caere-moniale Episcoporum*, the candlesticks may all be of the same height, and not necessarily rising in échelon from the two sides towards the cross (S.R.C. 3035 ad 7). Sometimes two smaller candles are used at Low Mass instead of the large candles, and this practice seems admissible, but they should be removed after Mass. In the matter of the design of the candlesticks, they should be in harmony with the general lines of the altar and the Church, and, consequently, the architect should be asked to design them, instead of purchasing the stereotyped pieces of brass that one finds in our religious emporiums. Details such the these will add greatly to the beauty of the altar.

THE TABERNACLE. As a general rule the Blessed Sacrament will be reserved on the high altar in a tabernacle that is firmly fixed in the centre of the altar (Can. 1268 & 1269). The tabernacle should stand on the table of the altar and stand free on all sides to allow it to be veiled conveniently. At least twenty inches should be left free between the tabernacle and the front edge of the altar for the spreading of the corporal, but this distance should not be more than twenty-four inches, as it will then become difficult for some Priests to reach the tabernacle. A clearance of one inch between the door and the table of the altar will avoid the danger of disturbing the corporal when the door is opened. The tabernacle should be made of strong material, well joined together, and with a secure door and lock. The size of the tabernacle will be proportionate to the size of the altar. As to shape, the main consideration that must be kept in mind is that it is intended to be covered entirely by a veil, and consequently should be shaped accordingly. A round or octagonal or hexagonal-shaped tabernacle with a sliding door will be found very convenient. It is not correct to have the top of the tabernacle as a permanent throne for exposition of the Blessed Sacra-

ment. The interior of the tabernacle should be gold-plated or lined with silk, this latter will often be done more easily if the tabernacle is first lined with wood. It is neither necessary nor desirable to have curtains hanging across the door on the inside, they are a hindrance when removing and replacing the sacred vessels. The floor of the tabernacle must be covered with a corporal.

The Tabernacle Veil or *Conopaeum* is essential to every tabernacle. It is the true sign of the presence of the Blessed Sacrament, since lamps may be lighted before any altar. There is no need to enumerate the numerous decrees of the Holy See that have insisted upon the necessity of the tabernacle veil, the fact is too well known. If there are in existence tabernacles which, because of their shape or position, cannot be covered with a veil, there can be no excuse for installing a tabernacle that is not constructed according to the requirements of the law, even though manufacturers continue to produce such irregular articles. The material used for the veil may be silk or wool or any other rich fabric that may be draped gracefully around the tabernacle. Transparent materials such as lace or nylon are not suitable for a veil (cfr. *Collectio decretor.* ed. II, Roma 1947, p. 67). The veil may be always white, or better, it may be changed according to the colour of the Office of the day, black alone being excluded (S.R.C. 3035, ad 10).

THE THRONE FOR EXPOSITION. The rubrics do not favour, much less do they require, a permanent throne for Exposition; they contemplate a moveable throne which is erected only for the period of the Exposition. If a ciborium or a baldachin is erected over the altar, a throne is not required for Exposition, it is sufficient if the Blessed Sacrament is exposed on a stand called a "thabor". For purposes of ordinary Benediction a throne is not required, the Monstrance may be left on the table of the altar in front of the tabernacle. The Clementine Instruction lays down that during the XL Hours Prayer the Blessed Sacrament should be placed on a throne erected over the altar in a prominent place. If a permanent throne is desired, the most practical position seems to be on the wall behind the tabernacle, provided that it is not too far distant from the altar and may be considered to form a unit with it. (cfr. S.R.C., 4268, ad 5). In this position it may be reached by steps from behind the altar. As mentioned above, this throne must not be used for the crucifix. As the position of the throne may require the removal of the crucifix during Exposition, care should be taken that this may be done easily and conveniently.

P. L. MURPHY.

Homileticæ

MARY BESIDE THE CROSS

When the great Origen undertook to compose a Commentary on the Fourth Gospel, he wrote in one of the earliest pages of his work the following remarkable words: "One can lawfully dare to say that the cream of all the Sacred Writings are the Gospels, and that the cream of the Gospels is that of St. John. The mind of this Evangelist no one can fathom, unless he has reclined on the breast of Jesus and has received from Jesus His own Mother Mary to be his mother. Such a one must he become; he must be another John. John was really pointed out as Jesus by Jesus Himself. All sane Catholic thought affirms that Mary had no son but Jesus. And Jesus says to His Mother (with reference to John): 'Behold your son'. He did not say: 'This man also is your son', but said equivalently: 'Behold, this is Jesus whom you begot'. For every perfect Christian lives, himself no longer, but Christ lives on him; and since Christ lives in him, it is said of him to Mary: 'Behold your son the Christ'."

The reasoning is rather subtle, and the comment does not pretend to be a literal interpretation of Christ's words to His Mother, but it is the first ecclesiastical evidence we have of Mary's spiritual maternity being connected with the short passage of St. John's Gospel which we are about to consider. It will be remembered that Origen's stupendous literary activity (6000 volumes, it is said) began about the year 203 and lasted a full half century.

The passage presenting the stand of the Mother Co-redemptrix on Calvary and giving the third word of her Son from the cross is very dear to Christian piety. It is brief, consisting of only 63 Greek words. Its liturgical use is fairly extensive, for it figures in the liturgy of the universal church on the two feasts of the Dolours and on the feast of the Immaculate Heart of Mary; it is also in the Masses of local feasts like the Queen of All Saints (Mother of Good Love), the Mediatrix of All Graces, the Queen of Apostles and Our Lady of Perpetual Succour. Priests will remember the excerpts from St. Bernard and St. Augustine, which apply this Gospel to the Dolours of the Blessed Virgin. In the September Office of the Dolours there are also two gems from St. Ambrose, one from his book *de institutione virginis*, and

another from the end of a letter to the troubled Church of Vercelli. The latter will be mentioned again later.

Like all great passages of Holy Scripture, the nearer the homilist keeps to the text, the more of the light and unction of the Holy Spirit he will draw from it. Moreover, like all texts, this one must be explained in the climate or atmosphere of its context. The context here is a context of great Johannine solemnity and profundity, in which we feel that the superficial sense is not the whole sense. This is the reconstruction of the scene and its solemnity.

As the sun was mounting to its meridian height, that is, shortly after 11.30, Christ was crucified between two thieves at the place called Calvary. We know from the Synoptic Gospels that darkness covered the earth from the sixth to the ninth hour, that is, from mid-day to three in the afternoon. Obviously the first three words from the cross were spoken by the Saviour before the darkness set in, for the third word supposes visibility. Jesus "saw" His mother and the disciple standing. The title over the cross: "Jesus of Nazareth King of the Jews" was also visible during that half-hour or so. St. John pays considerable attention to it, as we should expect from the Evangelist who emphasises the royalty of Jesus in his account of the Roman trial. He mentions particularly Pilate's firm refusal to remove the inscription. "What I have written, I have written", he said. In everything that the Evangelist writes he has the purpose of establishing profound truths about his Beloved Master.

This is evident in the short paragraph that follows about the division of the garments of the Crucified. Matthew, Mark, and Luke had recounted this act of the execution squad in one sentence, saying nothing whatever about the seamless tunic. If St. John notes so carefully that the tunic had a special value because of its unity and was left undivided, he must have seen some providential meaning in the fact. He certainly saw in it the exact fulfilment of a prophecy (Ps. 21: 19). It has been also suggested that as the Evangelist saw in the title of the cross a providential affirmation of the kingship of Jesus of Nazareth, so also in the whole-woven garment (such as the Jewish Highpriest wore—cfr. Josephus *Antiquities* 3, 7, 2—"of double texture") he would have seen a symbol of Christ's priesthood. This is possible, but cannot be proved. At least as early as St. Cyprian, however, the unsewn tunic was regarded as a symbol of the indivisible unity of the Church. In this supposition which, it seems, has established itself in our traditional

symbolism, the faithful would be regarded as the garment of Christ, a conception which is remarkably expressed in the Roman Pontifical (Cfr. Ordination of a subdeacon, and its reference to the golden girdle of the Apocalypse).

Similarly, after that codicil to the Saviour's last will and testament providing for the care of His mother, the thirst, which is the occasion of the fulfilment of another prophecy, has more than a physical meaning. The faithful are not wrong in conceiving it moreover as a spiritual thirst such as Jesus manifested at the well in Samaria. And who can deny the deep spiritual meaning of the piercing of the Sacred Side, which completes St. John's account of the Passion?

Thus we know that we are in a climate of mystery and profoundly significant things, when we read the little passage that we are considering. It is attached to the partition of the garments by one of those links of tragic contrast which St. John loves: "Indeed", he says, "that is what the soldiers did" (in their unfeeling indifference as executioners of a Roman sentence). "But there stood beside the cross of Jesus his mother and his mother's sister, Mary (wife) of Clopas and Mary of Magdala. Jesus, therefore, seeing his mother and the disciple whom he loved standing near her, said to his mother: Woman, behold your son. Then he said to the disciple: Behold your mother. And from that hour the disciple took her to his own home" (Jn. 19: 25-27).

The punctuation of the first sentence is intentional. We are sufficiently convinced that the ancient Syriac Peshitta version was right in understanding two pairs of women, one unnamed, and the other named. In other words, "his mother's sister" is not to be identified, as is commonly done, with Mary of Clopas or Cleophas. The rhythm of the sentence, the common literary method of grouping by pairs, and (we think) St. John's style puts "his mother and his mother's sister" together, and similarly "Mary of Clopas and Mary Magdalene" together. There are four women, not three, and three of them are witnesses of the last testamentary disposition of Jesus. Since He is dying and returning to His Father, He wishes to perform the filial duty of providing for His Mother: John the beloved disciple is to care for her. There are good reasons for choosing him, but there is probably not only a title of love (privileged fraternity with Mary's Son), but also a title of blood. The probabilities are that the second woman (and first witness) is Salome, the wife of Zebedee and the mother of John, who was certainly on Calvary that day. If she was a sister—a sister german or a cousin—of the Blessed Virgin, then St. John was the Blessed Virgin's

nephew or her cousin. The latter is generally assumed by those who hold for four women, although St. Bernardine of Siena, a man of most remarkable insight into the sense of the Scriptures calls John Mary's "nephew according to the flesh" (*Sermo 51, de Passione*, read in the office of *Maria Omnium gratiarum Mediatrix*). It is clear that St. Bernadine identifies "his mother's sister" as Salome, so that this is not the modern discovery of Zahn, Lagrange, Durand, etc. We can understand the "convenience" of such an arrangement in a Jewish environment of sacred family ties.

We are assuming, then, that the immediate intention of our Lord was to fulfil the fourth commandment. This is what the three great Fathers who commented on the Fourth Gospel, namely, Augustine, Chrysostom, and Cyril of Alexandria, saw in the Saviour's third word from the cross. St. Augustine's remarks are well known: "It is a moral lesson that is given. He does what He commanded to be done, and, like a good master, He instructed His own by His example, teaching the lesson that care for one's parents is a duty of filial piety; so that the cross, on which the members of the dying Jesus were fixed, became the cathedra of a Master teaching".

The same view is set forth by St. Ambrose in a passage of exquisite beauty—a passage referred to above, which reads:

"Mary the Mother of the Lord was standing before the cross of her Son. No one told me this but John the Evangelist. Others recorded how the world was shaken at the Passion of the Lord, how the sky was veiled in darkness, how the sun took to flight, how the robber had been welcomed to paradise, after his pious confession. But it is John who taught me what the others did not say, how Jesus hanging on the cross addressed His Mother; John attached more importance to the fact that the Christ victoriously mastering His sufferings showed this mark of filial piety to His Mother. This act was more precious in the Evangelist's eyes than the giving of the heavenly kingdom. It was, without doubt, a religious thing to pardon the brigand, but it was a matter of much more abundant piety to honour His Mother with such affectionate love: 'Behold your son . . . behold your mother'. Thus Christ from the cross made His last will, and divided between His Mother and His disciple the duties of piety. The Lord was making not only a public testament but a domestic testament as well. To this testament of the Lord John affixed his signature, a worthy witness to so great a Testator. Surely that is a precious testament which makes a bequest not of money but of life eternal; which was not written with

ink but with the Spirit of the living God, Who said: 'My tongue is the pen of a scribe who writes very fast'.

"Neither did Mary fall short of what the Mother of Christ should be. While the Apostles were in flight, she was standing before the cross and looking with maternal eyes on the wounds of her Son. She stood waiting not for the death of her dear One, but for the salvation of the world. Or, perhaps, because she, who was the Royal Palace, knew that the death of her Son was the redemption of the world—perhaps she thought that her own death would add something to this gift which was to enrich the world. But no, Jesus needed no helper in His work of universal redemption. Without the help of anyone He saved all men. For that reason He said: 'I am as a man unassisted, free amongst the dead'. He received the affection of His Mother but did not seek the help of another" (P.L. XVI, 1218).

Mary was herself redeemed by her dying Son, for there is no redemption but in the Passion of Christ. It is because of her immense and divinely appointed moral co-operation by maternal compassion in that sacred Passion that we salute her as Co-redemptrix. From the moment that she gave her assent to the Incarnation, she was undividedly the Associate of the Redeemer. As she assented in the name of the whole human race, so she participated by renewed maternal assent and maternal compassion in the Passion of Christ on behalf of the whole human race. Her universal spiritual Maternity, her Motherhood of grace is a fully certified Catholic truth. But the question arises: was that spiritual Maternity of Mary in regard to all of us proclaimed (not constituted) by her Son in His third word from the cross? To this question there is no unanimous answer.

Origen, as we saw at the beginning, attaches Mary's spiritual Maternity to this text, but he draws from the words of Christ not a strictly literal sense but a *consequent* sense based on the mystic identity of John or any other disciple with Mary's only Son.

Omitting a rhetorical use of the Johannine text extending Mary's spiritual motherhood to the Apostles, made by George of Nicomedia in the second half of the ninth century, we have to come to the beginning of the twelfth to find a successor of Origen. He is Rupert, Abbot of Deutz. Like Origen, Rupert does not say directly that John represents all men. He says that Mary was mother of Jesus by her joyful Fiat at Nazareth, and mother of all men by the complementary painful Fiat of Calvary, so that "Ecce filius tuus" could have been said of any disciple, if any other were present.

As far as we know, the Ecstatic Doctor, Denis the Carthusian (1402-1471) was the first to say directly that "Ecce mater tua" meant that Mary was given as a Mother to every Christian, John being a representative of all present and future disciples of Jesus.

This pious view of the text has had wide acceptance amongst the faithful generally, and appears even in papal documents. In a very elaborately prepared Rosary Encyclical *Adiutricem populi Christiani*, given by Leo XIII in the interests of the union of the Eastern Churches in 1895, we read the following: "The mystery of the immense love of Christ towards us was most luminously manifested, when in His last testament He wished to leave His own Mother as a mother to St. John, saying: 'Behold your son'. Now, in the person of John, as the Church has always felt, Christ designated the person of the human race, and particularly all those who would adhere to Him by faith". Similarly Pope Pius XI at the end of the Encyclical on the Missions (*Rerum Ecclesiae*, Feb. 28, 1926) asks Mary Queen of Apostles to bless the Missions, "for she having had all men entrusted to her Maternal Heart on Calvary, does not cherish or love less those who are ignorant of their redemption by Jesus Christ, than those who happily enjoy the benefits of that redemption already".

This interpretation of the full sense of Christ's words may well have remained latent in the Church till modern study of Mary's titles of Mediatrix of graces and Co-redemptrix brought it into clearer light. Certainly the atmosphere or climate of the context commends it. It is the Pontiff of the new and eternal Testament that is speaking and actually adding a codicil to the dispositions of the Supper room; many of his other seven words mysteriously fulfil Old Testament prophecy; a spiritual motherhood is also insinuated by Jesus' attitude to His Mother in the accomplishment of His Messianic work (Cfr. Lk. 2: 49; Mk. 3: 31; and parallels; Jn. 2: 4 f.).

Therefore, although most modern commentators (e.g., Knabenbauer, Calmes, Murillo, Tillmann, Lagrange, Voste) hold the spiritual maternity to be only an accommodation by extension, or a consequent sense, we strongly incline to the opinion of those who regard it as contained in the mystery of the letter of Christ's third word from the cross. Quite recently (1953) Fr. D. Mollat, S.J., wrote this note on our text in the Bible de Jerusalem: "Taking into account the scriptural context in which St. John situates the last moments of Jesus, and the singular character of the appellation "Woman," it does not seem doubtful that the Evangelist, so faithful in scrutinizing, in the light of the Spirit, the

hidden sense of the Saviour's words and acts—it does not seem doubtful, I say, that John sees in this last disposition of Jesus an act which goes far beyond an arrangement of simple filial piety. He sees in it a divine mystery, namely, the proclamation of the spiritual Maternity of Mary, the new Eve, in regard to all believers represented by the beloved disciple himself”.

If anyone wishes to read a very full discussion of this question, let him consult Father Terrien's *Marie Mère des Hommes* (Bk. IV, pp. 237-347).

W. LEONARD.

SHORT NOTICES

FIRST YEAR ARITHMETIC. By R. J. Harris. Roma Press, Sydney. Paper, 155 pp. Price 5/6.

Here is a textbook specially written for First Year students which covers all aspects of the course. The author has not fallen into the error of assuming that students have mastered the primary course. Rather, he has aimed at consolidating the groundwork of the Primary School before introducing new material. Great care has been taken with the grading of the numerous examples. The student is thus given ample opportunity to grasp the principles underlying whatever new work is being introduced. Clearly the author has planned to give a thorough grounding in the principles of the subject. Hence, where problems are introduced they are couched in simple language. Too often in other text books problems become an exercise in comprehension. Revision exercises have been introduced early and occur at frequent intervals. The printers have done their work attractively. It should not be long before this book becomes a popular text book.

W.R.

FIRST YEAR ALGEBRA. By F. J. Mudie, B.A. Roma Press, Sydney. Paper, 117 pp. Price 6/6.

Every experienced teacher knows that the beginner in this subject must be thoroughly grounded in the fundamentals. The meaning of elementary terms must be clearly grasped. Hence in assessing the merits of a text designed for First Year students, the reviewer pays particular attention to the opening chapters. The author's approach to the subject can be thoroughly commended. The student who works through these pages cannot fail to build upon a secure foundation. In this regard one feels the book will serve as a useful guide to inexperienced teachers. The same high standard is maintained in the other chapters. The treatment of problems—often a stumbling block to beginners—calls for special mention. These are divided into three groups, the first two of which may be worked mentally. They are designed to enable the student gradually to acquire confidence in handling questions of this type. Here, as elsewhere, the examples are carefully graded; they are of a practical nature and expressed in simple language. The number of exercises in each set is adequate and there are regular sets of revision exercises. The printing on paper of good quality has been well done. Not only should this publication prove a welcome addition to the list of established text books: it might well supplant many of them for use in First Year Classes.

W.R.

Notes

Father Ellis, Professor of American Church History, at the Catholic University of Washington, has, in writing his massive and exhaustive *Life of James Cardinal Gibbons*, dealt with practically a century of American Catholic history¹. The problems

CARDINAL GIBBONS: confronting the great Cardinal of Baltimore
A NEW BIOGRAPHY were very similar to those which concerned the Australian Prelates of the same period.

The future Cardinal Gibbons was born of Irish parents at Baltimore in 1834. While he was still a child, his father removed his family to Ballinrobe, County Mayo; on the death of her husband, Mrs. Gibbons and her children returned to America, settling at New Orleans in 1853. The young James Gibbons was a deeply religious boy, and it was no surprise when he sought admission to the Seminary of Baltimore. He was ordained in 1861, on the eve of the momentous events of the Civil War. His superiors recorded that he was a student possessing "talents and capacity more than ordinary, especially facility". Facility particularly was to be the hall-mark of Gibbons through his long and varied fortunes. Amid the turmoil of the Civil War and the assassination of Lincoln, Father Gibbons won the respect of all; very soon he was secretary to Archbishop Spalding, of Baltimore; in 1868 he was consecrated Bishop as Vicar Apostolic of North Carolina; he was thirty-four, and, at the time, the youngest Bishop in the Catholic world.

He laboured with great zeal in the very difficult field of North Carolina, until four years later, in 1872, he was named Bishop of Richmond. The young Bishop's lot had been cast in predominantly Protestant areas, and this circumstance led him to write that very famous book, which will be read long after many of the events of Gibbons' long life are forgotten, *The Faith of our Fathers*.²

Gibbons was not, as Father Ellis points out, a learned man; in fact, critics hinted that he had read a very poor course at the Seminary, although Father Ellis has no difficulty in denying the truth of the charge; yet with that wonderful *facility*, that flair, which was his, he sensed the need of such a popular explanation of the Catholic Faith written in a way which attracted Protestants. The book, published in 1876, became an immediate success. A year later, Gibbons was Co-

¹*The Life of James Cardinal Gibbons, Archbishop of Baltimore, 1834-1921*, by John Tracy Ellis. Vol. I., XIV + 707 pp.; Vol. II. 735 pp., illus. The Bruce Publishing Co., Milwaukee, 1952. 17 dollars 50 cents.

²Just recently M. Julien Green, the well-known Catholic novelist, has written that the reading of *The Faith of Our Fathers* led to his conversion. Green writes in French, although American by parentage.

adjutor Archbishop of Baltimore, with the right of succession; in a few months he was Archbishop of Baltimore, on the death of Archbishop Bayley³. Thus, at the age of forty-five, Gibbons found himself "in the seat of a Carroll, a Kenrick, and a Spalding, a position which, although not so by official act of Rome, carried with it the practical Primacy of the Catholic Church of the United States"⁴.

Father Ellis at this stage begins his close study of the work and character of Gibbons, with lavish attention given to the background of American history and life. He devotes long chapters to the following subjects: The Third Plenary Council of Baltimore, The Red Hat, Nationalities in Conflict, The Catholic University of Washington, The Secret Societies, The Knights of Labor, The Case of Henry George and Dr. McGlynn, The Apostolic Delegation, The School Controversy.

The author has had great freedom in working in the archives of many of the American Dioceses, and he has found abundant material because the important (and even the not-so-important) figures in the American Church of the period seemingly preserved vast numbers of private letters.

The chapter entitled *The Red Hat* is a good example of Father Ellis at work.

Gibbons had made a favourable impression on Leo XIII. in 1883, who invited him to preside at the Christmas Mass in St. Mary Major. At once Gibbons' friends saw signs of future greatness. In 1885, Cardinal McCloskey, of New York, the first American Cardinal, died. Gibbons preached the funeral sermon; the indefatigable O'Connell cabled from Rome that Jacobini of the Propaganda had said: "I think it will be Baltimore". They had been discussing Cardinals. In 1886, Bishop Gilmour, of Cleveland, on "reliable authority", published in his Diocesan paper the news that Gibbons had been nominated a Cardinal. Gibbons wrote to Gilmour:

"I would be more than human not to be moved by the apparently impending honor, and I shall continue to hold in affectionate regard him who gave me the first direct information on the subject."

Ten days later Archbishop Corrigan, of New York, wired:

"It is authentic. Biglietto will arrive about the twenty-second."

The news was released in New York; floods of messages reached Baltimore, including a wire from Rochester⁵. Father Malone, of New

³Father Denis J. O'Connell, on the day following his ordination in Rome, wrote to Gibbons, his Bishop: . . . "God has great designs upon you . . . the government of many cities certainly awaits you hereafter". O'Connell and Gibbons remained linked in friendship during the years that lay ahead. *Op. Cit.*, Vol. 1., pp. 155.

⁴*Op. cit.*, Vol. I., p. 163.

⁵The Bishop of Rochester was the formidable Dr. McQuaid.

York, "a Priest of strong views", wrote that he was pleased because Gibbons had an "independent mind", though he reminded the new Cardinal that "the Most Rev. Archbishop Gibbons" is "not to forget he is a citizen of a free Republic, though Cardinal in the Holy Catholic Church"! There was also some unfriendly criticism of the new Cardinal as a man who had "graduated near the foot of his class, and was in no wise a brilliant student. . . ." Amid all this excitement there was one nagging fact: Rome had not spoken officially. At this moment Archbishop Corrigan received a letter from his agent in Rome, Miss Ella B. Edes, which revealed to him the "awful blunder" he had committed.⁶ Previously he had written to Miss Edes to ask if Gibbons had applied for an indult from the law of abstinence on Saturdays in Lent. Later on she cabled: "Granted, official letter to Baltimore, Feb. 8th". In the meantime, speculation was rife about the new American Cardinal, and the law of abstinence had been forgotten, so when Miss Edes sent her too laconic cable, Corrigan, with an astounding lack of discretion, jumped to the wrong conclusion and published the news that Gibbons was the new Cardinal. Gibbons was in a dreadful position:

"... I tried with great difficulty to maintain my composure at the time. It has, of course, unnerved me. But I am praying . . . God to give me . . . strength to . . . drink the chalice . . ."

Bishop McQuaid, despite his message of congratulation, tartly remarked:

"The Archbishop may have the mortification of waiting longer than he expected."

The friends of Gibbons were now alarmed that Rome might take umbrage at the American happenings, but Corrigan, through Propaganda, explained it all to Leo XIII. Gibbons had what Frederick the Great said was the supreme quality in a man—he was always lucky. In a few weeks, Lodovico Cardinal Jacobini⁷ sent the official news to Baltimore—Gibbons was the second American Cardinal. The red zucchetto was sent to Baltimore. His friend, Dennis O'Connell, then Rector of the American College in Rome, prepared for his coming to Rome. On taking possession of his titular Church, Santa Maria in

⁶Miss Edes, a convert, was a correspondent in Rome for the New York *Herald*. She it was complained, "Seems to have been appointed a sort of minutante or minatrice". At one period she was expelled from the offices of S.C. of Propaganda. Her comments on ecclesiastical politics are very feminine and outspoken.

⁷It is thus that Father Ellis with solemnity introduces all members of the Sacred College, for instance, Australia's old friend, Alessandro Cardinal Barnabò, into whose ear the American Bishops, as well as Australian and other missionary Bishops, poured information, complaints and strange names. Cardinal Barnabò's ear! Even Newman spoke into it, and the prim Oxford scholar noticed it was not only capacious, but dirty!

Trastevere, the new Cardinal made an important speech on a favourite topic, namely, the happy relations of Church and State in America. His opponents in Italy and France at the period, reduced his speech to the slogan: "A Free Church in a Free State", which had an unhappy history behind it. Cardinal Gibbons had a wonderful welcome at home from all classes and creeds. It was so rapturous that Bishop McQuaid prepared for the worst, and he wrote rather childishly to Corrigan (who, after all the stress and storm, was now unfriendly to Gibbons):

"This everlasting talk about *Head of the American Church* annoys me. The good little man can't see that he is making himself ridiculous. He will go so far that somebody will have to call him to order."

It is indeed an interesting story, but perhaps one might think that Father Ellis displays a lack of proportion in giving so much space to gossip and the ill-considered remarks of rather narrow-minded men.

Gibbons was not a learned man, but he was a wise man, having an intuitive feeling for what was the best for the Church in America. He opposed the strong National Church Movement with all his suave diplomacy. In face of, especially German and Polish, protests against the "Irish" Bishops, Gibbons preached the doctrine of Americanism. "Ours is the American Church", said the Cardinal, "and not Irish, German, Italian or Polish"⁸. His wisdom in the difficult affair of nationalities has now been much praised, for without such direction (and from other American Bishops also) the American Church could easily have been looked upon as a foreign body, playing no part in American life.

Gibbons was often accused of weakness and opportunism, because of his policy of masterly inactivity. He seemed to wait until his intuition moved him. Sometimes, of course, he missed the right moment by delay.

Father Ellis is pained by the Cardinal's attitude to the question of the Apostolic Delegation in America. Rome had been irritated by the frequent appeals from their Bishops' decisions by American Priests. Thus arose the question of establishing an Apostolic Delegation in America. The Bishops were sensitive to public opinion, which might

⁸This was one form of Americanism. Another was Gibbons' desire to see the Church in public life. He at various times uttered benedictions, or prayers, at both the Republican and Democratic Conventions. His appearance on platforms with Protestant leaders led to some disapproval in Rome. French Priests took up this plan of bridging the gap between the Christian bodies, and were rebuked, although, of course, Gibbons was in no way implicated in their doings. (*Op. Cit.*, Vol. II., pp. 1-80, for a most interesting treatment of Americanism. Gibbons constantly praised the state of affairs in America, where the Church was free from all State control and help. In France and Italy the question was a live one).

look upon the Delegate as the representative of a foreign power⁹. They thought of sending an American Bishop to Rome as their permanent agent. In 1892, the Colombian Centenary, Archbishop Satolli came to America as a special representative of the Pope for the celebrations. Gibbons and the American Bishops wrote to the Pope later protesting at the idea of establishing an Apostolic Delegation. While their letter was on the high seas, the news was announced: Satolli had been appointed Apostolic Delegate. At once Gibbons congratulated the new Apostolic Delegate, and a little later he wrote to the Pope:

"Satisfaction has been very general in our ranks. . . . Protestants no less than Catholics . . . manifested the highest appreciation for this establishment . . . and for the appointment of Mgr. Satolli. . . ."

Father Ellis comments:

" . . . the letter of Cardinal Gibbons, written less than four weeks after his declining in the name of himself and his fellow metropolitans to receive a permanent delegate . . . was, to say the least, taking a liberty with the truth. . . ."

The great charmer of Baltimore had not been marked by his seminary superiors as *facile* for nothing. Before a *fait accompli* Gibbons might argue what else could he do? Father Ellis returns to this slip in his final summing up of the Cardinal's character. Anxiety reigned among the American Bishops about the fate of the letter on the high seas; it came into the safe hands of Denis O'Connell, who, on advice from Baltimore, promptly killed it.

Cardinal Gibbons was sympathetic with the claims of labour, and in this connection an interesting letter from Cardinal Moran, of Sydney, is quoted by Father Ellis. His part in the school question with Archbishop Ireland, of St. Paul, will be of the utmost interest to the Australian reader, as it is the great Australian debate in a different setting and with a different approach.

The second volume, perhaps¹⁰, lacks the attraction of the first. It is devoted more to Gibbons, the American patriot, the zealous Archbishop of Baltimore, the great Churchman¹¹. Almost at the end the old cunning was at work. He opposed the Prohibition Legislation. And time has proved him right. Father Ellis reveals even the most harmless

⁹Bishop McQuaid had a personal reason for his opposition. He had invited an Italian Monsignor on an official visit to America to lunch. The Prelate failed to keep the engagement. Therefore, McQuaid was dead against the idea of an Apostolic Delegate! One must wonder why Father Ellis bothers to record such a petty story?

¹⁰The first chapter of Vol. II., is of the greatest importance, however: Americanism.

¹¹Gibbons, with so many irons in the fire, was a kindly Bishop, although finance was not a strong point of his (e.g., his rôle in the disastrous financial crisis in the Catholic University).

foibles of the Cardinal: His love for friends, his interest in baseball, and his occasional small bet¹².

Father Ellis significantly mentions in his preface Gibbons' admiration for Purcell's *Life of Manning*. Perhaps it might be urged that Father Ellis should have shown more intolerance of gossip, which tends to lower the tone of the book. Indeed, some of the conversations of Roman dignitaries in praise of Gibbons, quoted seemingly as important, are perilously close to banality, and often are mere expressions of courtesy. It is curious to note how the stature of Gibbons fades in the European scenes of the book. The question then arises: was he of sufficient importance to carry the weight of two very bulky volumes? It is a question that only Americans can decide. The two large volumes are splendidly produced, and are written in an agreeable style by the distinguished Professor of the Catholic University of America¹³.

The price is high, but many readers in Australia would find the two volumes of great interest, as they not only describe the deeds of a great American Cardinal, but give a most satisfying account of the American Church's history during a century of gigantic growth.

T. VEECH.

*

*

*

*

OUR LADY OF SALETTE. By Donald M. J. Langdon; 60 pp. Mercier Press, 1952. Price 3/6 (Eng.).

Although this is merely a factual pamphlet, it is a pity that the publishers or proof-readers allowed mistakes in composition (p. 21: "complaints are being made *re* the dearthness of bread"), grammar (p. 39: "Well done *thou* good and faithful servants" when addressing two people) and in punctuation (p. 34: "The effect on, and the subsequent history of those favoured souls . . ."). One hesitates to express criticism towards a book of such piety and reverence—but let it stand. Why should the devil have the best tunes?

In spite of poorly phrased sentences, the story of La Salette comes out with truthful simplicity. In speaking of the lives of Maximin and Mélanie in the years that followed the Apparition, the author shows his spiritual discernment: "... their whole lives marked by the Cross, apparently never quite at home in this world. Might not the taste of heaven which they have enjoyed have made this earthly existence seem pallid, and have caused their restlessness and wandering?"

J.W.D.

¹²Gibbons was, he said himself, "a temperate man, not a temperance man". The above likings of the Cardinal are documented. Indeed, Father Ellis almost overplays his hand in the illustration facing p. 514 (Vol. II), in which Gibbons is embracing Theodore Roosevelt—a favourite pastime of the Cardinal's. In the left-hand corner of the picture can be seen the rim of a hat and three fingers. The author gravely tells us: "The hand and hat in the left corner are those of Bishop John G. Murray, of the Protestant Episcopal Diocese of Maryland".

¹³Though it is hard to forgive the author for a brutal sentence such as, So-and-So "was gotten out of the Catholic University".

Book Reviews

ANCIENT CHRISTIAN WRITERS, Vol. XIV. "THE CALL OF ALL NATIONS," by St. Prosper of Aquitaine. Trans. by P. De Letter, S.J. Longmans. pp. 234, price 25/-.

The series continues to fulfill the aims of the editors and the high expectation of its readers in this volume, which brings us a work not previously available in an English translation. All the attractive features of earlier works are reproduced here. The fluent translation is especially noteworthy.

In view of various denials, the authorship of St. Prosper had first to be vindicated, and the arguments adduced in the Introduction to prove that point are most convincing.

This disciple of St. Augustine has as his purpose, to prove that God wills all men of all time to be saved. This involves the problem of reconciling God's universal salvific will with the fact that not all are saved. This age-old problem is further aggravated for St. Prosper, because of the need to oppose those later to be known as semi-Pelagians. These held God's universal salvific will but did so as an argument against the absolute gratuity of grace. St. Prosper has perforce to devote the greater part of the first Book to prove this gratuity.

In the second Book he treats of the problem of the reprobate more fully, but when the last page is read, it is very difficult to know exactly what is his teaching. His doctrine is perfectly orthodox, but his solution is vague and appears even self-contradictory in places. However, there is one important contribution to the problem—the clear distinction of a general grace given to all and a special grace. Once again these notions are rather elusive, but they paved the way for the later highly developed theories of sufficient and efficacious grace, and that alone would entitle this volume to a place in the history of theology.

F.C.

* * * *

THE EUCHARISTIC TEACHING OF RATRAMN OF CORBIE.

By John F. Fahey, St. Mary of the Lake Seminary, Illinois, U.S.A. Pages 176.

The first reformers cited this 9th century monk as proof that a symbolic interpretation of the dogma of Christ's presence in the Eucharist was common doctrine in earlier periods. For a time being his orthodoxy became a matter of weight to apologists. To-day it has lost importance from that viewpoint, but is interesting all the same and, as the introductory historical sketch to the present work shows, opinions have remained almost evenly divided from the 16th century to the present day. The author has no trouble in finding many statements of Ratramn which show belief in the Real Presence, but there is a difficulty, at first sight overwhelming, in his denial that the body in the Eucharist

is that born of Mary or slain on the cross. The seeming contradiction is explained as coming from the difference in mental background and manner of thought between Ratramn in his 9th century monastery and any theologian after the 13th century. It says something for the author's knowledge and ability for presentation that, without wordiness, he makes the problem clear and then solves it by reference to Ratramn's contemporaries and to the platonic influences in the writings of St. Augustine who shaped so much the thought of the day. This thesis is well designed and informative. It is a pleasure to read.

B.J.

* * * *

"THE CHURCH IN THE WRITINGS OF ST. JOHN FISHER".

By. G. H. Duggan, S.M., Napier, N.Z., 1953; pp. 50. Price 2/6.

Whenever one is faced with the painful and embarrassing problem of the almost complete failure of the Church Leaders of England to resist the claims of Henry VIII, it is a great comfort to recall that great champion of orthodoxy, the Bishop of Rochester, St. John Fisher.

This summary of a Doctorate thesis—written in 1937—gives a concise and accurate exposition of Fisher's doctrine and belief—a belief for which he died. Such an exposition is all the more welcome, for, despite the saintly Bishop's popularity as a martyr, his doctrinal teaching has received but scant attention.

The author sees the teaching of Fisher regarding the Constitution of the Church as complementing the Summa of St. Thomas, which he rightly points out is too brief in its treatment of this subject to satisfy the needs of post-Reformation Theology.

He places the Saint's teaching in its historical setting and gathers the main points from works written against Luther. Stress is laid on the position of the Pope as the Head of the Church, but that is quite in conformity with Fisher's own argumentation. Difficulties in Fisher's doctrine concerning the infallibility of the Church are frankly faced up to, and his explanation is as satisfying a one as can be given.

All in all this small but compact work reveals to us the mature thought of a great and noble mind steeped in the wisdom of the Scriptures and Tradition—one whose doctrine is of interest to historian and theologian alike.

F.C.

* * * *

ANCIENT CHRISTIAN WRITERS, VOL. XVI: "PROOF OF THE APOSTOLIC PREACHING." Translated by J. P. Smith, Longmans, 1953. pp. 233. Price 25/-.

A satisfying introduction, scholarly and copious notes combine with a clear and readable translation to make up a volume quite up to the high standard set by the preceding volumes of the series. Occasionally, however, the translation reads a little stiffly, due no doubt to the need for accuracy. Indeed, we must have sympathy for the translator as

there is but one complete early version of the work and an Armenian version at that.

The authority of St. Irenaeus gives great interest to this work which, though not as famous as the "*Adversus Haereses*" is important in its own right, both for the doctrine it contains and especially the fact that it may be called the first manual of theology.

After reading in the first paragraph that St. Irenaeus intends to give a summary of "all the members of the body of truth and . . . in brief the proof of the things of God," we might expect a complete exposition of the truths of Christianity. To do so would be to invite disappointment. As the Introduction points out, it is more a proof of the divine mission of the Church than an exposition of her complete teaching.

The treatment is based chiefly on the Old Testament, pointing out that the New Testament is its fulfilment and successor. Like other writers of his time, St. Irenaeus makes much use of the typical sense. Though some of his applications may overstep the bounds of legitimate interpretation, throughout there is a sobriety and reserve in sharp contrast to the fanciful flights of other lesser authors.

His pre-occupation with the Gnostics is still apparent, and stress laid on some points which nowadays appear of little importance is to be explained as a manifestation of this polemic bias.

Though written after "*Adversus Haereses*", this work, because of its brevity and coherence, would serve as an excellent introduction to Irenaean thought and method for those as yet unfamiliar with that rich mine of Sacred Tradition.

F.C.

*

*

*

*

THE LIFE AND WORK OF SOPHOCLES. By F. J. H. Letters. Sheed & Ward, London and New York; 1953; pp. 310. English Price, 18/-.

Every lover of the classics will give this book a warm welcome. Its author is a distinguished Australian, Senior Lecturer in Classics, New England University College, Armidale, and already well known for his study of Virgil. This new work of his calls to mind immediately "*Euripides and His Age*"—that classic of another Australian, Gilbert Murray, formerly Regius Professor of Greek at Oxford; for not the least interesting portion of Mr. Letters' scholarly work consists in the informative opening chapters that place the poet so surely in his background. When we realise how rare the study of Greek has become in this country—Mr. Letters describes it as "that great but Greekless continent"—we can appreciate how necessary and how generally enlightening this introduction will prove. Special attention is given to the question of the moral standards of the Greeks, and particularly to that blot on the national character that disfigures such otherwise noble writing as Plato's "*Phaedrus*" and "*Symposium*". Sophocles was the typical Athenian in this vice, too. With abortion and the exposure of infants, it was one of the chief causes contributing to the smallness of the

Athenian birth-rate, two per family. The slave population was three hundred thousand, or three times the number of free citizens, and all these factors brought about the speedy downfall of Athens, just as later these Greek vices, transplanted to Roman soil, were to bring that Empire to a like ruin. With a reticence that is characteristically Greek, the author leaves us to draw the moral for our own times.

Two-thirds of the book (Chapters V. to XI.) is devoted to the detailed examination of the seven plays that are extant. (Sophocles seems to have composed more than a hundred during a writing span of sixty years). First comes the complete story of the play, and a comparison with similar works by the other great classical authors; then an appreciation of the particular nature of the tragedy in question and its moral; with each play, a detailed study of the principal characters is undertaken, which is very necessary when we consider how much Sophocles is concerned with character and plot. The treatment of the dramatist's portrayal of the character of Antigone is particularly fine; so, too, is the analysis of the plot of the "Oedipus Tyrannus"; the inherent improbability in it that arises from the king's name of "Swell-foot" is a point that editors of great repute, such as Jebb, have missed.

Clearly evident through this book is the enthusiasm that Mr. Letters always brings to his classical studies. This same enthusiasm explains why sometimes his style becomes involved. Such blemishes are few and do not detract to any appreciable extent from the value of this scholarly work. May we hope that it is the harbinger of great work in the classics that Mr. Letters will be doing in the now autonomous University of New England.

F.A.M.

* * * *

"WHY I BECAME A PRIEST". Edited by George L. Kane, published by Browne & Nolan Ltd., Dublin; pp. 189. Price 12/6.

His Eminence Cardinal James McGuigan, Archbishop of Toronto, writes the introduction.

Nineteen notable men, among them His Eminence N. T. Cardinal Gilroy, have contributed to this thought provoking symposium.

In their answers they describe the various ways of God's grace working in their souls that eventually led them to the Altar of God. These contributions reveal some of the many different and inexplicable ways God can and does work even in the selection of those to serve Him in Holy Orders.

Underlying all their writings the fundamental truth emerges that Almighty God choose the man, as Our Lord said, "You have not chosen me, but I have chosen you".

The home plays a large part, and especially the Catholic home with a very devout mother. Its influence is immeasurable.

To many the Priesthood is so vague, and what makes a man become a Priest is beyond their understanding. A perusal of this book should clear up much confusion.

The young man on the threshold of life and reticent about himself, may very profitably read this book.

Moreover, the young man who is grappling with the problem of his future, may see in it a solution to his difficulties.

Realizing that others before him had similar troubles and yet they with the Grace of God succeeded, he will derive courage, strength and determination to go and do likewise.

A.J.S.

*

*

*

*

"THE SPIRITUALITY OF THE MASS IN THE LIGHT OF THOMISTIC THEOLOGY", by Adolph Dominic Frenay, O.P., Ph.D. B. Herder & Co., New York, 1953; pp. 295 + xiv. Price 30/- (Aust.).

Apart from the little devotional treatise, "*De Venerabili Sacramento Altaris*", St. Thomas did not leave us an explicit tract on the theology of the Mass. This book of Fr. Frenay gathers together all the relevant passages from a wide range of St. Thomas' works to form a commentary on each thought and prayer of the Mass. Just as the range of doctrine covered by the Mass is wide, so, too, is the range of material taken from St. Thomas; the unifying thought is the relation of each prayer to the Eucharistic Sacrifice. In this regard the book is valuable as a synthesis of theology; it helps us to integrate Moral Theology, Scripture, Dogma and Philosophy through the living medium of the liturgical prayers. Some examples will best illustrate the scope of the book.

Chapter 11 is devoted to the sermon, and calls to mind the doctrinal aspects of preaching. St. Thomas insists that "to teach, i.e. to expound the Gospel, is the proper office of a Bishop" (S.T., IIIa, q. 67, a. 1, ad 1). "The instruction in the profound mysteries of faith, and on the perfection of the Christian life: this belongs to the bishop *ex officio*, in virtue of their office" (S.T., IIIa, q. 71, a. 4, ad 3). St. Thomas distinguishes very carefully between the instruction in "the profound mysteries of faith"; which he says belongs to the Bishop, and the instruction in the rudiments of the faith necessary for the reception of the sacraments, which is described as the office of a Priest. This teaching does not detract from the sacerdotal ministry; on the contrary, the author's conclusion is that in the Roman Church the episcopal prerogative of preaching has been extended to all Priests in much the same way as in the Eastern Church, where for centuries Priests have administered the Sacrament of Confirmation. The conclusion is, that Pastor and Curate, as they mount the pulpit Sunday after Sunday, exercise an episcopal function, which must be performed with dignity and unction.

It is disappointing that the chapter on the Consecration is mainly devotional; there is no attempt to discuss the precise sacrificial nature of the Mass. The prayer, "*Libera Nos*", is made the occasion of a chapter on the problem of evil; metaphysical speculations are linked up with the daily sacrifice of the Mass, our defence against evil. Fr. Frenay

interprets the prayer, "Nobis quoque peccatoribus", exclusively as a prayer for the needs of the Celebrant. It is difficult to find the reasons for this in the words of the prayer and it is equally difficult to find authorities who support this view.

July is the month of ordinations, and this well-produced book may solve the difficulty of someone who is looking for a concrete means of expressing their esteem and devotion towards a newly-ordained Priest.

J.R.C.

*

*

*

*

THROUGH CHRIST OUR LORD. By J. F. Kelly. Advocate Press, Melbourne. Price 5/6. 148 pp.

This is a book that will be most useful to teachers and to pupils of the higher classes in our secondary schools, as well as to leaders in the post-school Catholic Action Movements. Briefly stated, its aim is to give a plain explanation to the layman of his share in the life and worship of the Church. The first part treats of the Priesthood and Sacrifice of Christ, of the Church which draws its life from His Sacrifice and, lastly, of that Sacrifice continued in the Mass. The second part deals with the liturgical year and sets forth the meaning of the seasons and principal feasts.

As the author reminds us, the Catholics of our age have not been left without full and authoritative guidance in the liturgy. In 1943, Pope Pius XII issued the encyclical *Mystici Corporis*, and four years later this was followed by *Mediator Dei*, the longest Papal encyclical in two hundred years. In both these letters the Pope takes action to expound the mind of the Church on all matters relating to public worship and to condemn false views and practices which had crept in in some countries. "It is our duty," he writes, "in all that has been done, to praise and approve what is right and to check and to condemn what is wrong. But the lazy and indifferent must not think we are commending them when we restrain the over-venturesome and correct those who go astray; nor must the imprudent see praise for themselves in the reproof we administer to the negligent."

Wholly set up and printed in Australia by The Advocate Press, Melbourne, "Through Christ Our Lord" deserves a warm welcome, particularly from Priests and teachers, in whose hands it should prove a valuable help in carrying out the wish of Our Holy Father that the laity be "instructed concerning the treasures of devotion which the liturgy contains."

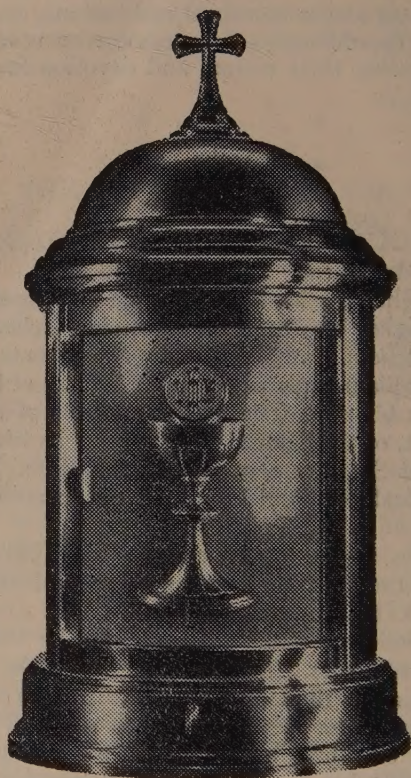
R.W.

Announcing

**PELLEGRINI'S
Revolving Door
TABERNACLE**

Incorporating the features of rivals two and three times its price, this is the most attractive article of Church Furnishings yet offered in Australia.

- Fireproof Steel Safe.
- Revolving Door.
- Gold Plated Cross, Chalice and Host.
- Highly Polished Brass Exterior.
- Black Bronze Door.
- Capacity — 3 Large Ciboria and Standing Pyx.
- Fitted Ready for Anchoring to Altar.



£ 130

Plus Packing & Freight

Pellegrini

& CO. PTY. LTD.

543 GEORGE ST., SYDNEY

With Branches in:

MELBOURNE - PERTH
BRISBANE - ADELAIDE